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* AL-HIZBUL-AZAM

* VIRTUES OF SALAAT N E

* QUSIDAH BURDAH

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FOREWORD

by

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Millions of Muslims all over the world, testify that there is none worthy of worship besides Allah Taala. Every Muslim believes that Sayyedena Muhammad (Sallallahu alaihi wa Sallam) is Allah's final Rasul sent as a mercy unto the worlds.
Allah Taala revealed the Quran to Hadrat Muhammad (Sallallahu alaihi wa Sallam) and declared it as the book of guidance for mankind. Since it's revelation people have been reading, learning, teaching, commenting on and propogating the message of the Quran. In spite of this, no one has claimed that the bottom of the ocean has been reached regarding Quranic Knowledge. The same is the case with the life of Hadrat Muhammad (Sallallahu alaihi wa Sallam) the chosen Rasul. Although so much has been said, written, learnt and taught about him since his coming as the final Nabi of Allah on earth, yet it seems as though the thirst for knowing more about the unequalled history of Islam becomes greater all the time. This has to be so because just as the Quran is the book of guidance, Hadrat Muhammad (Sallallahu alaihi wa Sallam) is the model to be followed, if one wishes to establish peace within oneself, with the Creator, with the Creation and in the eternal life to come.

It is through a study of the life, history and teachings of the greatest after Allah Taala, that one can truly appreciate the greatness and beauty of the Deen of Islam which guarantees it's followers respect, honour, victory, dominance, peace of mind, tranquility of the heart and contentment of the soul.
It is indeed unfortunate that more than 80 % of the World's Muslim Population know very little about the life of Rahmathul-lil-Aalameen, Khata'man-Nabiyyeen-Muhammad Mustafa (Sallallahu alaihi wa Sallam). It is no secret that more than 1400 years ago, the burning hot Arabian sun generated the same heat as it generates today. It was sufficient to boil the waters of the ocean but it failed to warm the cold, hard, merciless, unsympathetic hearts of the people of Arabia - burning of widows; burying of young daughters alive; murdering on the slightest pretext; gambling, drinking, stealing, fornication, adultery and every other sin was indulged in without any remorse or regret.

The bright shining moon of the 14th night removed the veil of darkness over the night and lit up the cities, towns and villages but failed to remove the dark veil of ignorance which covered the minds and hearts of those who were steeped in darkness.
The fragrant smell of ordinary perfume is enough to remove material odours but the most expensive perfume of the world was not enough

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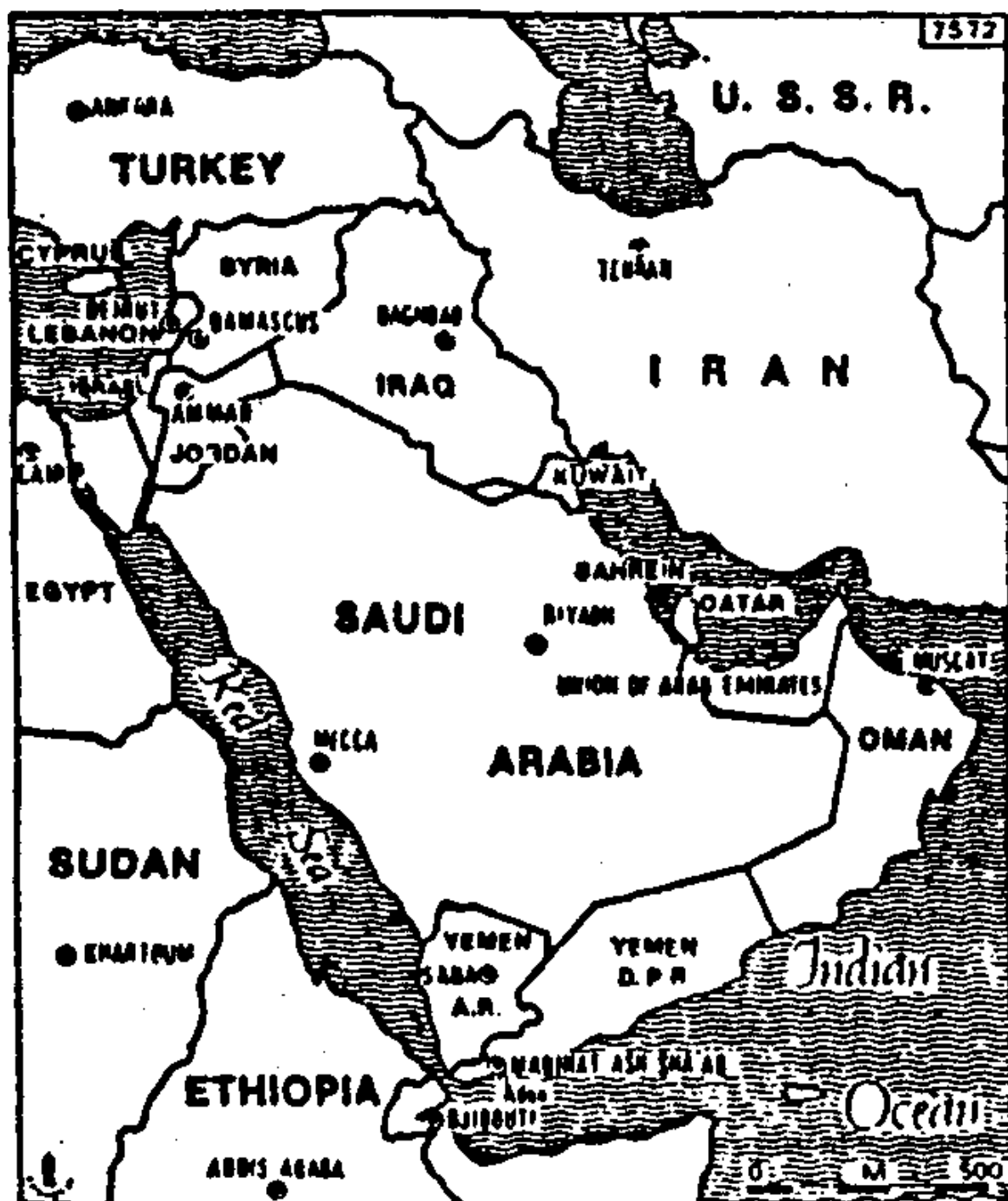
to remove the odour which emanated from the immoral actions performed by the ignorant people who were misled. The teachings of Hadrat Muhammad (Sallallahu alaihi wa Sallam), his exemplary behaviour, his sublime character, and his practical example affected the hearts and minds of those who observed him, with an open mind. His companionship and leadership changed the misguided to such an extent that they became the guides for mankind,-those who were filled with satanic characteristics became people endowed with angelic qualities.

This book by Mufti Afzal Elias fulfills a long felt need for a text book on the life of Hadrat Muhammad (Sallallahu alaihi wa Sallam) for High School students. The material has been compiled from authentic sources and is neither too brief nor too exhaustive. The author has done great service to the promotion of Islamic education by producing many other books which have been well received. This book however, in my opinion, is the one whose publication will be most welcome by both Madrassah teachers of High School pupils and the general public. I strongly recommend the inclusion of this work as a text book for High School students. It is also a book which every Muslim who regards Hadrat Muhammad (Sallallahu alaihi wa Sallam) as the ideal guide should endeavour to study. May Allah Taala reward the author and all those who assissted in its publication. Aameen!

YUNUS PATEL,
MADRASSATUS SAWLEHAAT.
ASHERVILLE - DURBAN.

THE AGE OF IGNORANCE

I. Political Status of Arabia in the Sixth Century of the Christian Era

THE true history of Arabia begins with the advent of Islam. There was nothing but chaos before Hadrat Muhammad (Sallallahu alaihi wa Sallam) made it a powerful country under Islamic rule. Nowhere in the whole peninsula was there any state or authority which could enforce law and order. In the beginning of the sixth century the Kindites (descendants of Qahtan-) had attempted to form a kingdom in central Arabia, but they soon fell prey to the general disorder in the country and by the time Nabi (Sallallahu alaihi wa Sallam) was born (571 CE.), anarchy turmoil and confusion reigned amongst the normal tribes of al-Hijaz and Nejd.

In the rest of the country, the Arabs had not even the semblance of power. The Jews who had been driven out of Palestine by the Christians had built forts from the frontiers of Palestine to Khaibar and were the richest, most powerful and influential people in the land between Madinah and Palestine, but they were not organised under any one ruler, and, judging by later events, one cannot say that they were at all capable of doing any good to themselves or to their adopted country. The well known colonies of these Jews were the Ban! Nazir, the Bani Quraiza and the Bani Qainuqa.

Politically, therefore, Arabia in the sixth century was in a deplorable and sad state. Having no ruler or king of its own, it was torn to pieces by the rivalries of its own unruly tribes and by the intrigues and feuds of its neighbouring foreign states and by the greed and rapacity of the Jewish colonists.

II. The Religion of the Pre-Islamic Arabs

The life of the pre- Islamic Arabs, especially in Hijaz depended on trade and they made a trade of their religion as well. Taking advantage of the House built by Hadrat Ebrahim (A.S) and Hadrat Ismail (A.S) at Makkah or Becca as it was called in ancient times, they made it a house of the deities of the Arabs so that people might come and worship their deities and bring them trade and money. It is said that there were altogether three hundred and sixty idols in and about the Kaaba and that each tribe had its own deity.

Not only were there idols and deities in the Kabah but also in other cities, some of which imitated the Sanctity of Makkah. If a person failed to go to Makkah he put up a stone or an image in his own town and circumambulated it.

There were also pictures of Ebrahim, Ismail, Isaa and Maryam (AS) placed inside the Kabah.

The blood of the sacrificial animals brought by the pilgrims was offered to the deities in the Kabah and sometimes even human beings were

sacrificed and offered to the gods. In fact, there were as many deities as there were priests who exploited their deities for monetary gains. Of true religion or true religious worship there was nothing at all. They believed neither in the day of judgement nor in rewards or punishments, nor even in a life after death.

Besides idol-worship, they also worshipped the stars, the sun and the moon. With reference to the three special deities of the Makkans, says Allah:-

"Have you considered Al-Lat and Al-Uzzah, and,
another, the third Manat?
Are there males for you and for Him females?
A most unfair division that!
They are nothing but names which you have given
them, you and your forefathers;
No authority has Allah sent down for them.
They (the unbelievers) follow nothing but a guess and
what their souls desire". (Quran 53:19-23)

The Makkans also believed in the Supreme Being Allah but they fancied that He could not be approached except through some minor deity or through the angels whom they called "the daughters of Allah"

"But also those who take other patrons besides Him
saying: "We worship them only that they may bring us
nearer to Allah - verily Allah will judge between them
therein concerning that they disagree" - (Quran 39:3) It is this plurality of deities which is called Shirk in the Quran, and which is the unpardonable sin of mankind and in which the Quraish were engrossed in at the time of Hadrat Muhammad's (Sallallahu alaihi wa Sallam) birth so much so that their very livelihood depended upon this worship. The guardians of temples and the priests are often the spiritual robbers of mankind.

The Quraysh also had several idols in and around the Kabah. The greatest of these was Hubal. It was carved out of red granite, in the form of a man with the right hand broken off. It stood inside the Kabah. Besides him stood ritual arrows used for divination by the soothsayer (Kahim) who drew lots. On one of these arrows the words 'Sarih' was inscribed and on the other was written the word 'Mulsaq', which means 'consociated alien'. Whenever the legitimacy of a new-born babe was questioned the Arabs would shuffle the arrows and then throw them. If the arrows showed the word pure, it was finally decided that the child was legitimate. If, unfortunately, the arrow bearing the word 'Mulsaq' was drawn, the child was condemned as illegitimate. There were also some other arrows which could help the Arabs in the divination concerning marriage, death or the success or failure of an intending journey.

Another goddess which was ardently worshipped by the Arabs was known as al-Lat. She was a cubic rock beside which a certain Jew

used to prepare his barley porridge (Sawiq). Her custody was in the hands of Banu Attab Ibn Malik of the Thaqif who had raised an edifice over her. She was venerated by the Quraysh and almost all the tribes of Arabia and they named their children after her, e.g., Zayd al-Lat and Taym al-Lat. The Arabs worshipped her till the tribe of Thaqif embraced Islam. It was on this occasion that Muhammad (may the peace of Allah be upon him) sent al-Mughirah ibn Shu'bah to destroy this idol.

Still another goddess which was venerated by the Arabs was known as al-'Uzza. She was introduced to the people by a person known as Zalim ibn As'ad. She was erected in a valley in Nakhlat al-Shamiya called Hurad alongside al-Ghumyayr to the right of the road from Makkah to Iraq and nine miles from al-Bustan. A grand superstructure was raised around it where the people would sit and receive oracular communication.

III. The Moral Degradation of the Pre-Islamic Arabs (1)
The Status of Women

(a) The Killing of Daughters.-Amongst Bani Tamim and the Quraish, daughters were regarded as a nuisance and some fathers prided themselves on their feats of murdering their daughters.

When a daughter grew up to the age of five or six, the senseless father buried her alive in spite of her soul-harrowing cries.

A man called Qais bin Asim buried ten daughters of his in this way. With the exception of a few tribes all others soiled their hands with their daughters' blood. Some killed their children for fear of poverty as stated in the Qur'an (17-31)

> "And kill not your children for fear of poverty We
> provide them with livelihood and you also; Surely
> killing them is a heinous sin".

(b) The Marrying of Widows.-When a person died and left a widow or widows, the nearest male relation had merely to cover her or them with his mantle and they became his wives.

There was in fact no notion of conjugal fidelity among most of the Arab tribes. "In old Arabia, the husband was so indifferent to his wife's fidelity, that he might send her to cohabit with another man to get himself a goodly seed. There was no stain of illegitimacy attached to the child of a harlot."

The custom of polyandry, i.e., a custom of marriage under which a woman receives more than one husband was very common in Arabia. Even a son, in this way, took his step-mother as his wife. This most heinous custom was abolished by the Quran (4:22):

> "And marry not those women whom your fathers have
> married, but what is past (is past);
> Surely (such marrying) is an indecency and a heinous
> affair; And an evil way".

(c) Fornication and Adultery.-The relations amongst men and women in pre-Islamic days were such as were not and could not be controlled by any existing law. The women were as lawless as the men. Girls of flirting minds would put on their ornament's to look their best and" go to the outskirts of the city where they allowed the menfolk to take full liberty and advantage of them.

People were not in the least ashamed of their illegal relations.Some women, when they gave birth to a child and did not know who the father was, were not ashamed to link the child to the man who most resembled it.

(d) Polygamy and Divorce.- There were no laws regulating marriage and divorce. A man married as many wives as he liked and divorced as he wished. A man just had to say to his wife: Thou art to me as the back of my mother"and she was divorced and could not marry another.

(2) Gambling and Drunkenness

Drunkenness, gambling and fornication went hand In hand and those who were not addicted to these vices could be counted on one's fingers. Those who were not so loose were considered mean, stingy and unsociable. A will left by a pre-Islamic poet to his widow reads : "And when I die marry not one who is humble, weak or who does not gamble, and avoids his people."

There were more than one hundred varieties of wine. There was not a single street corner without its grogshop.

It seems that for those Arabs who were converted to Christianity wine was the stock-in-trade. The Syrian wine was introduced into Arabia because drinking is an essential part of the lives of Christian nations'. It is not surprising therefore that the Americans, after making an experiment to go "dry" replaced it after ten years.

(3) Usury

Those who did not gamble were considered mean and uncharitable. The Arabs were also given to lending money on heavy rates of interest, and when the money lent was not paid at the stipulated time, interest was added to the capital and further interest charged on the whole as is done by money-lenders all over the world. But the Arab usurers sometimes not only added interest to the capital but increased the latter top. If the loans were not paid the creditors sometimes took possession of the borrower's wife and children, or sometimes the wife and children themselves became the subject of mortgage.

(4) Tribal wars

THE pre-Islamic Arabs were ferocious and blood thirsty warriors. The cause did not matter. Every tribe had its feuds and unless a tribe or an individual who considered himself wronged had its or his revenge there was no peace. More often then not, the other side considered itself wronged, and so the feuds went on.

For forty or fifty years before Islam there had been about one

hundred and thirty-two battles called "Ayyam-ul-Arab" (lit. the days of the Arabs).

One of these feuds arose amongst the tribes of Abbas and Zabyan in this way. They each had a famous horse called Dahas and Ghabra respectively. A race was run and one side was guilty of some infringement of the rules of racing. This led to a feud which lasted for forty years.

Another feud is called 'The War of Basus". Basus was a women who had a she-camel. The camel by accident trespassed into the pasturing ground of another tribe. The camel was wounded. The tribes (Bakr and Taghlab) got annoyed and had a bloody war.

The Aus and Khazraj, two tribes of Madinah, were engaged in a most bloody war in which they lost many of their chief men. This war was terminated by Rasulullah (Sallallahu alaihi wa Sallam) when he emigrated to Madinah.

The evil of these fights was not limited to the destruction of the lives and wealth of the people. When one tribe conquered another.they took possession of the females and committed acts of indecency and immodesty either in the open field or wherever they pleased. When peace was made and these women were returned, they were taken back as if nothing had happened.

(5) Cruelty and Plunder

THE Pre-Islamic Arabs, cut off live flesh from the backs of camels and the tails of fat sheep which they roasted and enjoyed eating. They were given to mutilating their captives (both men and women).

Women were sometimes tied to the tails of horses which were then made to gallop so that the poor victims were crushed to death. This was the pastime of the nobles.

Sometimes a man was locked up in a cabin until he died of hunger and thirst.

Camels were similarly, tied at the tombs of deceased persons until they died for lack of food.

(6) Soothsayers and Fortune-tellers

There was no lack of wizards, soothsayers and fortune-tellers in Arabia. But in this the Arabs were not alone. Even now the world is not rid of these social pests.

The 'kahins' or fortune-tellers lived in temples and were both men and women, When they were asked about the future, they excited themselves into a state of emotion and predicted the future. They received valuable presents. Some of them who afterwards became Muslims acknowledged their false practices.

(7) Poets and Poetry

The pre-Islamic Arabs were not a literary race. Very few of them could

read or write. In fact the art of writing was still in its infancy. The written documents or engravings that are still preserved are of the most primitive type. In spite of this, the majority of Arabs-men, women and children loved poetry. The language lent itself to poetic forms and it had been cultivated as no other language had ever been cultivated before. The Arabs (i.e. those who spoke fluently and intelligently,) classified the rest of the world as Ajami (deaf and dumb, the very opposite of fluent and intelligent). Their poetry consisted mostly of personal or tribal boasting; of the love of women and wine; of their fondness for gambling and drunkenness. It was also the handmaid of warriors for exciting their passions and a poet was considered to be the equal of a hundred soldiers. Pre-Islamic poetry, instead of elevating the human soul, degraded it to its lowest depth. Its eloquence however, cannot be denied. It represented the Arabs character to perfection. Imra ul-Qais was the Shakespeare of the Arabs. In addition, he was prince and a ruler. He committed incest and adultery freely. These indecencies have been the subject of a most famous poem composed by him called Qasida Lamina. In spite of these indecencies the ode was on every-body's tongue, both young and old. These poets are thus referred to in the Quran

"And as to the poets, the deviators follow them. Do
you not see them wandering in every valley?
And that they say what they do not do?"

Virtues of the Arabs

No people, however wild or barbarous, can exist for long without some virtues. The Arabs were wild but not as sophisticated as the Jews, It would be unfair to write about the Arabs without enumerating their virtues even before the birth of Rasulullah (Sallallahu alaihi wa Sallam).

(a) Frankness

Arabic poetry, proves that, though the Arabs boasted of their vices, they did not hide their sins under the cloak of religious hypocrisy as did the Jews at Khaiber. And in their wars with Hadrat Muhammad (Sallallahu alaihi wa Sallam) which will be described later on, the Arabs did their best to kill Hadrat Muhammad (Sallallahu alaihi wa Sallam) and his companions and turn them back to the old ways of worship, but they never poisoned him, nor his companions as did a Jewish lady at Khaiber. The disbelieving Arabs were bitter in their hatred for Hadrat Muhammad (Sailallahu alaihi wa Sallam) but they were open enemies. And in their hearts they believed him to be a perfectly honest and noble man. Their opposition to him was based on the fact that his preaching was certain to rob them of their power. They did not and could not foresee that he had come to unite and to make them a prosperous nation. In the end they did realise this and their support of Hadrat Muhammad (Sallallahu alaihi wa Sallam) was as great as their previous hostility.

(b) Love of Independence

The Arabs were free people. They were mostly Bedouin but still they had not been tainted with the servility which is inseparable from the foreign yoke. There may have been political intrigues due to the influence of the rival empires of Persia and Byzantium but the people as a whole were rtot governed by any ruler.

(c) Bravery and Hunting

The greatest insult that could be given to an Arab was to hint that he was a coward. The Arabs had no fear. They loved adventures involving danger. Not only men but women were brave to the extreme. They accompanied their males to the battle-field knowing full well of the dangers. Trade and hunting were almost the only lawful occupations. And there is no better training than hunting for the cultivation of bravery.

(d) Hospitality and Generosity

the hospitality of the Arabs is renowned all over the world and is inherited from Hadrat Ebrahim (A.S). The guest was honoured by the Arabs as one who was sent by Allah. They would slaughter a camel or a sheep for him. They would protect him from all harm at the cost of their own lives as long as he was within their protection. The rich could make themselves poor by slaughtering their camels and distributing the flesh thereof to their friends and the poor. This generosity went so far in the time of Ignorance that even the chastity of women was considered second to the pleasures of the guest. Story books are full of anecdotes of Arabian generosity and Arabian hospitality.

(e) Memory and Intelligence

Never in the history of mankind has there ever been a race of men who cultivated their memory as did the Arabs. Every Arab knew his genealogy by heart for ten to twenty generations back. They all could recite poems. The classical poems were the inheritance of the people. So great was their power of memorising and recollection that men like Hadrat Abu Bakr (R.A.), Hadrat Umar (R.A.) and Hadrat All (R.'A.), *iad merely to listen to long verses of the Qur'an to remember them. And once learnt they never forgot them. Even today there are Arabs who not only know the Qur'an by heart but also thousands of traditions of Rasulullah (Sallallahu alaihi wa Sallam) with the names of all the reporters in correct order.

The Arabs were prodigies of intellect and it did not take them long, after accepting Islam, to master all the sciences of the Greeks, Indians and Romans, and to add to them. In Algebra, Astronomy, Philosophy, Grammar, Poetry, History, Chemistry, Navigation, Eloquence and in all the arts, the world is indebted to their labours. Without this Arab intelligence there could have been no cultured civilisation.

Questions:

1 Describe in detail the corrupt Arab society before the birth of Rasulallah (Sallallahu alaihi wa Sallam). neiam

2 Wrte about the virtues of the Arabs before the advent of Islam.

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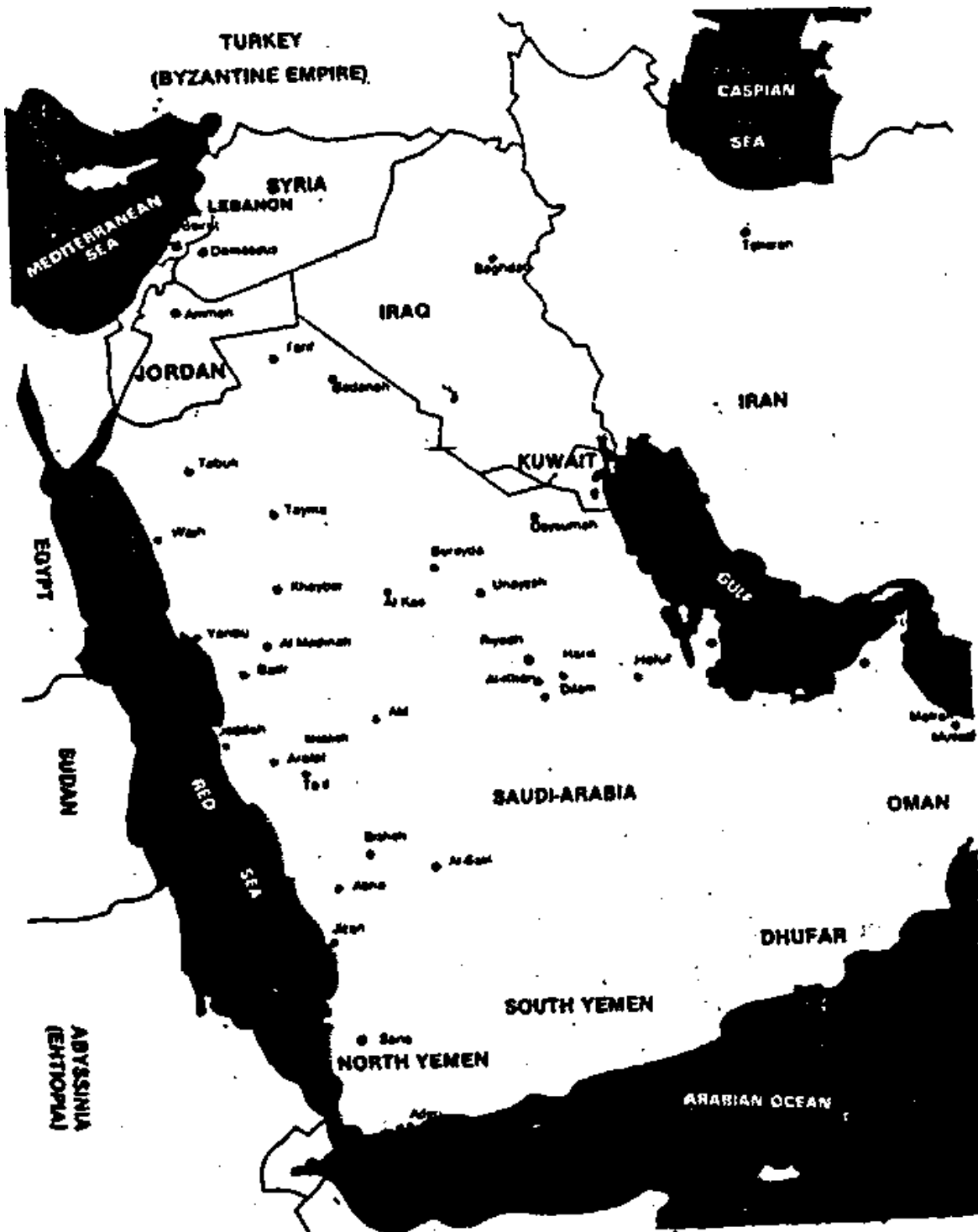
EARLY LIFE

Abd- ul- Muttalib and Zam Zam

The famous spring of Zam-Zam, had, during the course of centur become covered up with the debris of buildings and its exact situation been lost. Abd ul-Muttalib, who was in charge of supplying water to pilgrims naturally tried to locate the situation of this old spring. He and eldest son Harith searched for it for a long time but in vain, and to m matters worse the Quraish did not help them but made fun of their effort this direction.

One night, Abd-ul-Muttalib dreamt that the Zam-Zam was situatec the place occupied by two idols, Asaaf and Naila. Father and son sta removing the idols and digging the ground after inviting the vari leaders of the tribes. Their kinsmen objected to this but they contin their search for this old spring. In the Quran, water symbolises All spiritual blessings. Thus Makkah was on the eve of the discovery of Z Zam, its healing water, and the birth of Hadrat Muhammad (Sallall alaihi wa Sallam) its spiritual Healer.

Abd- ul-Muttalib's Vow:

When Abd-ul-Muttalib felt his loneliness, he made a vow that if Allah (e then the Makkans believed in Allah as the Supreme Deity) gave him sons and made him the discoverer of Zam-Zam, he would sacrifice one his sons in Allah's name. He was ultimately successful in rediscovering spring of Zam-Zam and in due course Allah gave him ten sons. When sons came of age, he wished to carry out his vow of sacrificing one so Allah's name.

He took his sons to the Kabah and drew lots. The name drawn was t of his youngest son Abdullah (the servant of Allah) whom he loved m Abd ul- Muttalib took his son with the intention of slaughtering him. Ebrahim A.S. did about two thousand five hundred years before to Isr (A.S.).) He loved his youngest most as did all the people. They star dissuading him from fulfilling his vow.

ABDULLAH

After much argument and discussion, they decided to refer the matte a person called Shiya. At that time 10 camels was the blood money one person. Shiya advised Abdul Muttalib to put Abdullah's name on lot and 10 camels on the other and then to draw lots. If Abdullah's na was drawn, the number of- camels was to be increased by 10 until camels were drawn. In the end the camels were to be slaughterec Allah's name instead of Abdullah.

This was accordingly done and it was not until the number of cam had increased to 100 that the camels were drawn. The hundred cam were slaughtered and from that day one hundred camels was

set as the ransom for the loss of one human me. Abd-ul-Muttalib had altogether 13 sons and 6 daughters.

ABDULLAH AND AMINAH

Prior to the event of Abrahah's invasion, 'Abdul Muttalib married his yioung&St and most beloved son, 'Abdullah to Aminah, the daughter of Wahhab, the chief of Banu Zuhra clan. After the marriage 'Abdullah remained with his wife Aminah only for three days at her father's house and then left for Syria on a trade mission. While he was returning from his journey he fell ill at Yathrib (now Madinah) and died there. 'Abdullah left behind his wife Aminah, a slave girl, Umma Aiman, five camels and a flock of goats. The sudden death of young 'Abdullah became a cause of great anxiety to his family, particularly to 'Abdul Muttalib, who had already sent his eldest son Harith to take care of 'Abdullah at Yathrib (Madinah) during his illness. Through Allah's will, Aminah had already conceived by this time.

MAKKAH

Dr. Husain Kamal Uddin, Professor of Civil Engineering in the Engineering College of Riyadh University informed in an interview with the correspondent of Al-Ihram, Cariro, that according to his reseachers it could be proved that Makkah lay at the centre of the world. For devising an inexpensive instrument which could show the direction of the Kabah, he had started preparing maps showing the distances of various cities in different countries from Makkah. These maps revealed that Makkah lay in the centre of the world, which is yet another reason why it was selected by Allah to house the Sacred Sanctuary and to radiate Divine guidance to the four corners of the world.

ABRAHA MOVES TO MAKKAH

Abraha built the cathedral in Sana, as could not be seen elsewhere in any part of the world at that time. He wrote to the Negus saying: 'I have built a church for you, O King, such as has never been built for any king before you. I shall not rest until I have diverted the Arabs' pilgrimage to it.'
Abraha sent Hunata the Himyarite to Makkah instructing him to inquire who was the chief notable of the country and to tell him that the king's message was that he had not come to fight them, but only to destroy the Kaaba. If they offered no resistence there was no cause for bloodshed, and if he wished to avoid war he should return with him. On reaching Makkah, Hunata was told that 'Abdu'l-Muttalib b. Hashim b. 'Abd Manaf b. Qusayy was the leading notable, so he went to him and delivered Abraha's message. 'Abdu'l-Muttalib replied: 'God knows that we do not wish to fight him for we have not the power to do so. This is Allah's sanctuary and the House of His friend Abraham. If He

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defends it against him, it is His House and His sanctuary; and if He lets hin have it, by God we cannot defend it!' Hunata replied that he must come with him to Abraha, for he was ordered 'to bring him back with him.

Thus, accompanied by one of his sons 'Abdu'l-Muttalib came to the camp and Inquired for Dhu Nafr, who was a friend of his. He went in to see hin as he was imprisoned and asked him if he could do anything to help then in their trouble. Dhu Nafr replied: 'What use is a man who is held a prisoner In the hands of a king, and expects to be killed at any moment? can do nothing to help you except that Unays (the keeper of the elephant is a friend of mine. I will send for him and commend your case to him as strongly as possible and try to get permission for you to see the king. So speak as you think fit, and he will intercede for you with the king If he is able to do so.' Dhu Nafr sent for Unays saying, The king has taken two hundred camels belonging to 'Abdu'l-Muttalib, lord of Quraysh and maste of the Makkan well, who feeds men In the plain, and wild creatures on the top of the mountains, and is now here. Ask permission for him to see the king and help him as far as you can.' He said he would do so and repeatec these words to the king, adding that 'Abdu'l-Muttalib wished to see hin talk to him about a pressing matter. Abraha agreed to see him,

'Aljdu'l-Muttalib was a most Impressive, handsome, and dignified man When Abraha saw him, he treated him with the greatest repect. He would not let him sit beneath him. He could not let the Abyssinians see Abdut Muttalib sitting beside him on his royal throne, so he got off his throne and sat upon the carpet and made 'Abdu'l-Muttalib sit beside him there. Ther he told his Interpreter to Inquire what Abdu'l-Muttalib wanted, and the reply was that he wanted the king to return two hundred camels of his which he had taken. Abraha replied through the Interpreter, 'You pleasec me much when I saw you; then I was much displeased when I heard wha you said. Do you wish to talk to me about two hundred camels of yours which I have taken, and say nothing about your religion and the religion o your forefathers which I have come to destroy?' 'Abdu'l-Muttalib replied, ' am the owner of the camels and the House has an Owner Who will defenc it.' When the king replied that Abdu'l-Muttalib could not defend it agains him, he said, That remains to be seen.' ('Give me back my camels'.)

When they left him, 'Abdu'l-Muttalib went back to the Quraysh and afte giving them the news, ordered them to withdraw from Makkah and take up defensive positions on the peaks and In the passes of the mountains fo fear of the excess of soldiers. 'Abdu'l-Muttalib took hold of the meta knocker of the Kabah, and a number of Quraysh stood with him praying 'Abdu'l-Muttalib then let go the knocker of the door of the Kabah and went off with his Quraysh companions to the mountain tops where they took up defensive positions waiting to see what Abraha would do wher he occupied Makkah. In the morning

Abraha prepared to enter the town and made his elephants ready for the battle and drew up his troops. His intention was to destroy the House and then return to Yamen. When they made the elephant (its name was Mahmud) face Makkah, Nufayl b. Habib came up to its flank and taking hold of its ear said: 'Kneel, Mahmud, or go straight back whence you came, for you are in God's holy land!' He let go of its ear and the elephenat knelt, and Nufayl made off at top speed for the top of the mountain. The troops beat the elephant to make it get up but it would not; they beat its head with iron bars; they struck hooks into its underbelly and frightened it; but it would not get up. Then they made it face Yaman and immediately it got up and started off. When they set it towards the north and the east it did likewise, but as soon as they directed it towards Makkah it knelt down.

Then Allah sent upon them birds from the sea like swallows and starlings; each bird carried three stones, like peas and lentils, one in its beak and two between its claws. Everyone who was hit died but not all were hit. They withdrew in flight by the way they came, crying out for Nufayl b. Habib to guide them on the way to Yamen. When he saw the punishment which Allah had brought down on them Nufayl said:

"Where can one (i.e. Abraha) flee when God pursueth"? As they withdrew they continually fell by the wayside, and died miserably by every waterhole. Abraha was smitten in his body, and as they took him away his fingers fell off one by one. Where the finger had been, there arose an evil sore exuding pus and blood, so that when they brought him to San'a he was like a young fledgeling. They allege that as he died his heart burst from his tody. Deserters from the army, labourers, and campfollowers remained in Makkah and became workers and shepherds for the population.
Ya'qub b. 'Utba told me that he was informed that this year was the first time that measles and smallpox had been seen in Arabia; and also that it was the first time that bitter herbs like rue, colocynth, and Asclepias gigantea were seen.

AFTER ABRAHA'S INVASION OF MAKKAH

The Kabah was saved. The event is related in the Noble Quran:-

> "Have you not seen how your Rabb dealt with the companions of the elephants, did he not make their treacherous plan to be a loss?, and send against them flocks of birds, striking them with (countless) pieces of stones of baked clay, and made them like (green) crops devoured (by cattle)".

This event took place in the fortieth year of the reign of Kisra Naushirwan of Persia, called the first year of the elephant and also the year of Hadrat Muhammad's (Sallallahu aiaihi wa Sallam) birth (570 or 571 of the Christian era).

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Prophecies about his advent are mentioned in the previous sacred bo
The Quran emphatically asserts that the birth of Muhammad (Sallal
alaihi wa Sallam) was foretold by each of the foregoing prophets thro
whom covenant was made with their respective peoples that they w
accept him when he came.

> When Allah made (His) covenant with the prophets, [He said:] Behold that which I have given you of the Scripture and Knowledge. And afterwards there will come unto you a messenger confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do you agree, and will ye take up My burden [which I lay upon you In this matter]? They answered: "We agree". He said: 'Then bear ye witness. I will be a witness with you." (Quran: 3:81)

Similarly, the last of the Israelite prophets, Esa (A.S.) promised his I >eop
the arrival of a Comforter:

If ye love me, keep my commandments. And I will pray the Father, and h
shall give you another Comforter, that he may abide with you for eve
(John 14:15-16)

Referring to the completion of Scriptures and the exposition of all truths b
Muhammad (peace be upon him), to his prophecies and to his revelatio
Esa (A.S.) observed:

I have yet many things to say unto you, but ye cannot bear them now. Wa
when he, the Spirit of truth, is come, he will guide you into all truth: for h
shall not speak of himself; but whatsoever he shall hear, that shall h
speak: and he will show you things to come. (John 12-13) Again:

I will raise them up a prophet from among their brethren, like unto thee, and
will put my words in his mouth; and he shall speak unto them all that I shal
command him. And it shall come to pass, that whosoever will not hearken
unto my words which he shall speak in my name, I will require it of him
(Deuteronomy 18:18,14)

The expression "their brethren" in the verses refers to the children of Ismail
who are the brethren of the Israelites.

THE BLESSED BIRTH:

Rasul (Sallallahu alaihi wa Sallam) the most revered personality of all times was born on a Monday, 8th, 9 or 12 of Rabi'ul Awwal. There is difference of opinion on the date not the day. It is estimated that Rasul (Sallallahu alaihi wa Sallam) was born 6155 years after Adam (Alaihis Salam), about 3913 years after Nuh's (A.S.) flood, about 2,832 years after Ebrahim (A.S.), about 2,287 years after Musa (A.S.) and 570 years after the birth of Isa (A.S.).

He was born in Makkah, due to the brightness of the stars some have said that he was born at night. Others have classified his birth to have taken place in the morning due to the closeness in time to the Fajr Salat.

When Rasul (Sallallahu alaihi wa Sallam) was conceived, Aminah was informed in a dream that the baby was to be a guide for the people, and to name him Muhammad (the praised one). She also saw a light and in it some of the palaces in remote Syria. Her pregnancy was light and she was very well and happy throughout the period. (Nashrut Teeb). During the delivery of Rasul (Sallallahu alaihi wa Sallam) a light appeared which brightened the east and west and what was between them. Rasul (Sallallahu alaihi wa Sallam) came on the ground on both hands and looked up at the sky. Another lady, Fatimah, daughter of Abdullah reports that at the time of the blessed birth she saw the Kabah fully lit and the stars in the sky shone as if they were low. Lady Shafa (mother of Abdur Rahman bin Auf) who was present at the birth said that when Rasul (Sallallahu alaihi wa Sallam) came on his hands after birth, the first sound she heard from Rasul (Sallallahu alaihi wa Sallam) was "Rahim-o-Kum Allah" "May Allah have mercy upon you), she was over-whelmed and became one of the earliest Muslims (Al-Mawahib).

The following miraculous occurrences took place at the time of Rasul (Sallallahu alaihi wa Sallam's) birth:-

An earth quake shook the palace of the Zoroastrian emperor of Persia, bringing down structures and decorations; the religious fire of the Zoroastrian temple of Persia was suddenly put out after thousands of years of continuous burning. Both these events denoted the future Persian conversion to Islam. (Bahiqi and al-Mawahib). A light arose in Makkah which was seen in Syria. Due to the coming of Rasul (Sallallahu alaihi wa Sallam) many diffculties, troubles, sicknesses and evils disappeared. For example before the birth of Rasul (Sallallahu alaihi wa Sallam) there was famine in Makkah, sickness and disease had spread but with the birth of Our Nabi (Sallallahi alaihi wa Sallam) it rained and diseases were swept away as the Mercy of Allah descended.Moreover a certain star was seen by a Jew in Madinah which indicated to the Jews that the awaited Rasul of Allah (Sallallahu alaihi wa Sallam) was born.

Questions:

1. Write about Abdul Muttalib's vow.
2. Describe Abraha's invasion
3. What events took place on the Birth of Rasalullah (Sallallahu alaihi wa Sallam)

INFANCY AND CHILDHOOD

According to the Arabian custom children were sent to the countryside so that they could enjoy the healthy atmosphere and also acquire the pure Arabic dialect. Wet nurses from the countryside therefore came into Makkah for this purpose. On the occasion of Nabi (Sallallahu alaihi wa Sallam)'s birth, women came into Makkah as usual and since they were paid for their services, they naturally sought to foster the children of wealthy parents. Since Nabi (Sallallahu alaihi wa Sallam) was an orphan, no one realised their loss in overlooking him as a possible foster child.

When all the richer children were taken, Halima Sadia. also searching for one such babe - decided to take the only child left despite his being an orphan and in so doing she unknowingly opened the doors of bliss which was heavenly destined for her.

Rasul (peace be upon him) was later entrusted to Halimah, a bedouin women of the tribe Banu Sa'd, a branch of Hawazin. The lady did not accept the child without reluctance, since the care of a fatherless child was less likely to be well rewarded than that of the one whose parents were alive. She proved, however, most faithful to her trust. The infant was carefully and lovingly tended, and grew up as a healthy and vigorous child. At the age of five, he was finally returned to his mother's charge. Traditions delightfully relate how Halimah and the whole of her household were favoured by successive strokes of good fortune while young Muhammad lived under her care. It will suffice to give the best known of the accounts as in Ibn Hisham. Jahim b. Abu Jahim, the client of al-Harith b. Halib states that Halimah, the nurse of Allah's Rasul (Allah bless him), narrated that she, along with her husband and a suckling babe, set out from her village in the company of some women of her clan in quest for children to suckle. She said :

It was a year of drought and famine and we had nothing to eat. I rode on a brown she-ass. We also had with us an old-camel. By Allah we could not even get a drop of milk. We did not have a wink of sleep during the night for the child kept crying because of hunger. There was not enough milk in my breast and even the she-camel had nothing to feed on. At length we reached Makkah looking for children to suckle. Not even a single woman amongst us accepted the Rasul of Allah (may Allah bless him). As soon as they were told that he was an orphan, they refused him. We had fixed our eyes on the reward that we would geffrom-the child's father. An orphan! What are his grandfather and mother likely to do? Every woman who came with me got a suckling and when we were about to depart I said to my husband: "By Allah, I do not like to go back along with the other women without any baby. I should go to that orphan and take him". He said, There is no harm in doing so and perhaps Allah may bless us through him". So I went and took him and I did it simply because there

was no other alternative left for me but to take him. When I lifted him in my arms and returned to my place I put him on my breast and to my great surprise, I found enough milk in it. He drank to his heart's content and so did his foster brother and then both of them went to sleep although my baby had not been able to sleep the previous night. My husband then went to the she-camel to milk it and, to his astonishment, he found plenty of milk in it. He milked it and we drank to our fill and enjoyed a sound sleep during the night. The next morning my husband said: "By Allah, Halimah, you must understand that you have been able to get a blessed child." And I replied : "By the grace of Allah, I hope so."

Tradition is explicit on the point that Halimah's return journey and her subsequent life, as long as the Rasul (S.A.W.) stayed with her, was encircled with blessings and good fortune. The donkey which she rode when she came to Makkah was lean and almost foundered; it recovered speed much to the amazement of Halimah's fellow travellers. By the time they reached the encampments in the country of the clan of Sa'd, they found the scales of fortune turned in their favour. The barren land sprouted forth luxuriant grass and their beasts came back to them satisfied and full of milk. The child grew up to be strong and healthy and learnt the pure, chaste Arabic dialect of the desert. Rasul (Sallallahu alaihi wa Sallam) himself was conscious of this attainment. Abu Bakr.pnce said: "0 Rasul of Allah you are very eloquent in your expression." Rasul (Sallallahu alaihi wa Sallam) replied: "I was born in a family of the Quraysh and suckled by a lady of Banu Sa'd".

Muhammad (peace be upon him) remained for full five years in the desert with Halimah and her family in the quiet serenity of the countryside. During these years he developed the habit of meditation and reflection which persisted throughout his life. The handsome child, grateful by nature, loved Halimah and her children and helped them with their daily chores. He developed such a deep attachment to Halimah that he cherished a life long affection for her family. Halimah used to visit him in Makkah after his marriage with Khadijah (R.A.) who sent her back with the gift of a noble riding camel and a flock of forty sheep. On another occasion Rasul (Sallallahu alaihi wa Sallam) spread out his mantle for her to sit upon as a token of special respect. The Rasul of Allah (Sallallahu alaihi wa Sallam) used to say, There is no Nabi but has shepherded a flock. When they said, 'You, too, 0, Rasul of Allah?', he said'Yes'.

Nurse Halimah belonged to the Banu Sa'd family of Hawazin tribe, which was famous for its fluent and beautiful dialect. In the first instance he lived with nurse Halimah for two years after which she brought him back to Makkah but carried him back again because of the plague raging there during those days. Muhammad (Sallallahu

alaihi wa Sallam) spent about six years with her among the Banu Sa'd, during which time he developed the purest dialect of Arabic about which he spoke later: "Verily, I am the most eloquent Arab amongst you; my descent is from the Quraish and I speak the tongue of Banu Sa'd." Rasul (Sallallahu alaihi wa Sallam) had the utmost regard and respect for his foster-mother, nurse Halimah (Rad.A.), and he did not fail to demonstrate it when she visited him after his marriage to Khadijah (Rad.A.). According to some scholars nurse Halimah (Rad.A.) accepted Islam after the Rasul of Allah (Sallallahu alaihi wa Sallam) declared his Nabuwaat (prophethood). Foster-father of the Rasul of Allah (Sallallahu alaihi wa Sallam), Harith bin 'Abd al-'uzza (Rad.A.) also accepted Islam in Makkah. 'Abdullah and Hudhafah were his foster-brothers; and Unaisah and Shima were his foster-sisters. During his stay with Halima (R.A.) the following observations were made by her and her family:-

(1) After being breast fed, he used to say "Verily Allah is great, thanks and glory be to Allah day and night".
(2) A cloud always shaded him from the heat of the sun while he was out;
(3) She found she had plenty of milk and so did her camels and goats;
(4) Her camel moved faster;
(5) The miracle of the opening of Nabi (Sallallahu alaihi wa Sallam)'s chest. This was observed shortly after the age of two. When Halima's son was with him tending the cattle in a forest, two white-clothed men (angels) came and took him away. Then his heart was opened and cleansed from any childish worldly attraction. The second surgery took place at the age of ten to cleanse the heart from likely temptations of the approaching maturity. The third surgery took place during Nabuwaat in mount Hira near Makkah either in Ramadhan or Rabi-ul-Awwal so as to enable him to observe and watch the world of angels and the heavens. The fourth and the final surgery was in the preparation for ascent to the heaven in 'Miraj' (Nashrut Teeb) The detailed account of the story can be seen in the biographies of the Rasul (Sallallahu alaihi wa Sallam).
(6) Fair treatment and justice was always obvious from his behaviour for even as a baby he used to breast feed from the right side and leave the left side for Halimah (R.A.)'s son.
(7) At the appointed time he was regularly taken to the toilet but never did he wet the bed nor was he seen naked.

DEATH OF AMINAH:(R.A.)

When he was 6 years old the Rasul of Allah (Sallallahu alaihi wa Sallam) returned to Makkah. The noble Aminah was very pleased to receive him, her only child, and set out for Yathrib (Madinah) to show him to the maternal relatives of his grandfather, and also to pay a visit to the grave of her husband 'Abdullah who was buried there. They stayed

there for about a month during which time Muhammad (Sallallahu alaihi wa Sallam) also learnt how to swim.

When Aminah was returning from Yathrib (Madinah) she fell ill at a place called al-Abwa and died there leaving Muhammad (Sallallahu alaihi wa Sallam) fatherless and motherless. She was buried at the same place. Muhammad (Sallallahu alaihi wa Sallam) was brought back to Makkah by the slave girl, Umm Aiman, who accompanied his mother during this journey.

UNDER THE CHARGE OF 'ABD AL-MUTTALIB:

Thus Rasulullah (Sallallahu alaihi wa Sallam) was left to his grandfather for whom they made a bed in the shade of the Kabah. His sons used to sit round the bed until he came out to it, but none of them sat upon it out of respect for him. Rasul (SAW), still a little boy, used to come and sit on it and his uncles would drive him away. When 'Abdul[1]-Muttalib saw this he said: 'Let my son alone, for by Allah he has a great future.' Then he would make him sit beside him on his bed and would stroke his back with his hand. It used to please him to see what he did.

Young Muhammad (Sallallahu alaihi wa Sallam) was entrusted into the care of his grandfather 'Abd ul-Muttalib who brought him up with affection and love, but his guardianship did not last too long as he died at the age of 82 years, when Rasulullah (Sallallahu alaihi wa Sallam) was 8 years old. At the time of his death 'Abd ul-Muttalib called his son Abu Talib and gave gaurdianship of Muhammad (Sallallahu alaihi wa Sallam) to him. Young Muhammad (Sallallahu alaihi wa Sallam) loved his grandfather dearly and tears rolled down his eyes at the news of his death. The death of Abd ul-Muttalib terminated the domination of Banu Hashim over Banu Umayyah. The leadership of the Quraish was taken over by Harb bin Umayyah, and the adminstration of water "Saqayah" for pilgrims was the only department which was left under Banu Hashfm. Abbas, one of the sons of 'Abd ul-Muttalib was in charge of this duty.

GUARDIANSHIP OF ABU TALIB:

Among the ten sons of 'Abd ul-Muttalib, 'Abdullah (Rasul Sallallahu alaihi wa Sallam's father) and Abu Talib were (real) brothers. Therefore Abu Talib was the real uncle of the Rasulullah (Sallallahu alaihi wa Sallam). He faithfully and kindly discharged his duties and .proved to te a very loving uncle who loved his nephew more than his own sons. Rasulullah (Sallallahu alaihi wa Sallam) was very well-mannered, because of which Abu Talib not only cared for him but also made him weep by his bed and eat with him. He was never a perverse or jBubborn youth and was not disheartened even in extreme calamities. th!f[ulullah] (Sallallahu alaihi wa Sallam) was quiet, and peaceful from J** very beginning. All these qualities made him loved and honoured **y an.

Abu Talib was not a rich man and Rasulullah (Sallallahu alaihi wa Sallam) sometimes worked for his bread. In Arabia even the boys of rich families used to look after flocks of goats and sheep. This was the work of the Arabs and was never considered as too low a work. Rasulullah (Sallallahu alaihi wa Sallam) never hesitated to do his share and always cdmpleted it efficiently. In later days, he went to a forest .with some companions who started to pluck plums from the trees. He said, 'Take those which are dark skinned because I found them very tasty when I tended the flocks of sheep during my childhood". Rasulullah (Sallallahu alaihi wa Sallam) did not want to be a burden on others and preferred to do his work himself. From childhood his sensitive nature was aware of the suffering of the poor and distressed.

In those days reading and writing was not in vogue in Arabia and the business-minded Quraish regarded it as a task for menials, therefore he was not taught these arts. Afterwards Muhammad (Sallallahu alaihi wa Sallam), the unlettered orphan, became the repository of the highest wisdom. Though himself untaught (by a worldly teacher), he became the teacher of mankind which was one of his Great Miracles, The Qur'an speaks about it:

> 'Those who follow Rasulullah (Sallallahu alaihi wa Sallam), the unlettered Rasulullah (Sallallahu alaihi wa Sallam), whom they find mentioned in the Torah (Old Testament). He commands them what is just (and good), and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure). He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him-it is they who prosper."

and

> "Say: 0 men! I am sent unto you all, as Rasul of Allah, to whom belongeth the dominion of the heavens and the earth. There is no deity but He. It is He that giveth both life and death. So believe in Him and His Rasul (Sallallahu alaihi wa Sallam), the unlettered Rasul, who believeth in Allah and His words: follow him that you may be guided." (07:157:158)

JOURNEY TO SYRIA:

When Rasulullah (Sallallahu alaihi wa Sallam) was twelve years old (according to Ibn Athir and Jarir al Tabari when he was 9 years old) Abu Talib had to go to Syria on a trade mission. As the journey was to last some months, Abu Talib decided to leave him at Makkah. Young Muhammad (Sallallahu alaihi wa Sallam) did not want to leave his uncle because of the love he had for him and insisted on accompanying him.

Abu Talib could not see his beloved nephew broken-hearted and agreed to take him.

It was during this journey that he is said to have met Bahira, a Christian monk. We reproduce below a passage from Ibn Hisham in order to give an idea of what transpired between Muhammad and Bahira :

When Bahira saw him he began to eye him keenly and to observe the features of his body so as to find out in him the signs (of prophethood) which he already knew (from the Holy Scriptures). Then, when the party had finished eating and had broken up, Bahira went up to him and said, "Young man! I adjure you by al-Lat and al-'Uzza to answer my question. Bahira said so only because he had heard his people swearing by these two. They say that the Rasul of Allah (Allah bless him and preserve him) said to him, "Do not ask by al-Lat and al-'Uzza for by Allah there Is absolutely nothing I detest so much as these two." So Bahira said to him, Then, in Allah's name, answer what I ask you,". So Bahira began to ask him about certain particulars of hfs condition in sleep. Then the Messenger of Allah (Allah bless and preserve him) set about answering him; and what he said agreed with the description of him in Bahira's (book)...Then he (Bahira) went to his uncle Abu Talib, and said:

Return to your own country with your nephew, and take care of him against the Jews, for, by Allah, if they see him and know what I know about him, they will desire evil; for great fortune is in store for your nephew. So hurry to your country with him.His uncle Abu Talib set out with him quickly and soon reached Makkah on the completion of their trade In Syria.

THE WAR OF FIJAR AND "HILFAL-FUDUL":

There was no central organisation among the pre-Islamic Arab tribes and they used to fight with each other under slight provocations for generations. Rasul (Sallallahu alaihi wa Sallam) was about fourteen or fifteen years old when one such war broke out at the Fair of 'Ukaz between the Quraish and-Qais tribes. In this war, The Battle of Fijar", the commander-in-chief of the Quraish forces was Harb bin Umayyah. The command of the Hashmites detachment was in the hands of Zubalr bin 'Abd al-Muttalib (one of Rasul's Sallallahu alaihi wa Sallam undes). As the Quraish were the right ones in this war, Rasulullah (Sallallahu alaihi wa Sallam) was naturally on the side of the Quraish, out even then he did not play any direct role in this war. He only collected arrows thrown by the enemies and handed them over to his °nc*e Abu Talib.

^A4 a result of the constant fighting, thousands of lives were lost and "^ Was no one to help the victims of the battle. Life in Arabia was

not secure. Cruel persons oppressed the weak and the poor. Some kind-hearted people realised the futility of it and made enormous efforts to form a committee for peace. After the battle of Fijar, Zubair bin 'Abd al Muttalib proposed to revive an old agreement known as "Hilf al-Fudul" which was drafted to defend the cause of the weak, the poor, and the orphans,. The Hashmites, (under the leadership of Zubair bin 'Abd al-Muttalib,) the Zuhrah and Taim tribes assembled in the house of a noble Quraish 'Abdullah bin Jad'an and pledged together to remove all sorts of oppression from the land. It was during this period that the Quraysh came to agree upon one of the noblest covenants in which the Rasul played a prominent part. It so happened that a man from Zabid came to sell his merchandise in Makkah. One of the chieftains of the Quraysh. Al-'As b. Wayel, purchased the whole of it but paid nothing in return. Zabidi approached several influential leaders of the Quraysh but none agreed to pick up a quarrel with Al-'As b. Wayel. Now, Zabidi called upon the people of Makkah exhorting every bold and fair-minded youngman to come to his rescue. At last, many of them, put to shame, assembled in the house of 'Abdullah b. Jad'an who entertained the people coming to his house. Thereafter, they formed a pact, in the name of Allah, for repression of the acts of lawlessness and restoration of justice to the weak and the oppressed within the walls of Makkah. The covenant was called 'Hilful Fudul'. The parties approached Al-'As b. Wayel and forced him to return the merchandise of Zabidi.

Rasulullah (SAW) had been one of the prominent movers of this solution and he always used to express his satisfaction on the execution of this agreement. Once he remarked : "I had a hand in making such a pact in the house of 'Abdullah b. Jad'an to which if I were invited to have a hand in even after the advent of Islam, I would have undoubtedly joined again. "They had agreed to restore to everyone that which was his due and to protect the weak from the highhandedness of the oppressors."

Rasul (Sallallahu alaihi wa Sallam) was an active participant in this pledge. Such was his love for peace that later in his life he remarked about this pledge, "I liked the agreement more than Red Camels, and I still agree with such type of agreement."

THE TRUSTWORTHY "AL-AMIN"

Rasul (Sallallahu alaihi wa Sallam) did not depend upon anybody for his livelihood. When he was young he tended the flocks of sheep and herds of camel. When he grew up he started trade which was considered a very honourable profession in those days. After living with his uncle who had already been in this profession for a long time, he was very experienced. Unlike other businessmen of the time, Rasul (Sallallahu alaihi wa Sallam) was extremely honest and fair in his dealings, and a most truthful merchant who never made incorrect

statements. He was polite with others, and a sincere and straightforward youth. His strict adherence to truth and his unfailing sense of duty earned him the titles of 'Al-Amin", the Trustworthy; and "As-Sadiq", the Truthful.

So steadfast was he on his word that once he waited for three days at a certain place for, 'Abdullah bin Abi-al-Hinsa (who promised to be back there in a short time.) When the person passed that way on the fourth day Rasul (Sallallahu alaihi wa Sallam) was not annoyed, instead he said, "I am here for three days to keep my word." The man was reminded of his promise and was ashamed and regretful.

Once Rasul (Sallallahu alaihi wa Sallam) sold some camels to a man. Later he remembered that one of them was lame. He went on horseback to search for the buyer. On finding the man he returned the payment for that camel and took it back. These examples of fair dealings and honesty were unparalled in Arabia, at that time. For this exemplary behaviour he was the most respected youth in Arabia. Hadrat Sa'd (Rad.A.) a partner of Rasul (Sallallahu alaihi wa Sallam) in business says: 'My parents be sacrificed for him. I was a partner of Muhammad (Sallallahu alaihi wa Sallam) in business. I always found him very honest in his dealings; he never picked quarrels, nor made any false statements."

The Makkans always trusted him for his honesty and entrusted their money with him. He also visited Syria, Yemen and other places for trade.

Questions:

1. Describe the life of Rasulullah (Sallallahu alaihi wa Sallam) in Halimah's house.
2. Narrate the details of the meeting with Bahira.
3. Describe what was the "Hilfal-Fudul"
4. Relate briefly the Salient features of Our Beloved Nabi (Sallallahu alaihi wa Sallam)'s youth.

FROM MARRIAGE TO PROCLAMATION OF NABUWAAT

KHADIJAH'S PARTNER:

The fame of Rasulullah (Sallallahu alaihi. wa Sallam) spread J™°Lightout Arabia. There was a rich and respectable widow, named Knadijah, in Makkah. On hearing of his truthfulness and sincerity, she jnvited him to take charge of her business. After consulting his uncle fiL^6.?1 to Syria in charge of Khadijah's venture. On that trip ^suiullah (Sallallahu alaihi wa Sallam), because of his honest dealings,

were far beyond the expectations of Khadijah 25

<.&;.**** Profits which
-SS*'

(Rad.A.). The slave of Khadijah, Maisarah was with him on the journe
his return Maisarah spoke very highly about the honest youth of Ma
Khadijah was impressed by his fair dealings and trustworthiness.

MARRIAGE: .

Khadijah was a noble widow of 40 years and had been twice ma
She had two sons and a daughter. Many chiefmen of Quraish s
her hand in marriage but she always refused. The noble charac
Hadrat Muhammad (Sallallahu alaihi wa Sallam) impressed Kha
(Rad.A.) and she made up her mind to marry him. Three months
the successful journey to Syria, Khadijah (Rad.A.) sent a propo
marriage to him. Hadrat Muhammad (Sallallahu alaihi wa Sallam
twenty five years old at that time. After consulting with his uncle
Talib, he accepted the offer despite the fact that Khadijah wa
widow and a mother and despite the difference in age. Abu
performed the marriage caremony (Nikah) on the dowry o
dirhams (silver coins).

Khadijah (R.A.) gave the total charge of her business to Ha
Muhammad (Sallallahu alaihi. wa Sallam). Instead of spending her w
freely on himself he bought and set free a number of slaves and
servants who were suffering at the hands of their cruel masters. Kha
(Rad.A.) gave one of her slaves, Zaid to Rasulullah (Sallallahu alaih
Sallam) who set him free and adopted him as his son. He also helpe
poor and paid the debts of those debtors who were not in a position to
them off. He visited several places in Arabia including Yemen and Bal
for the purpose of trade.

The blessed couple lived a very happy and exemplary family life.
Rasulullah (Sallallabu alaihi wa Sallam) had all of his children, except Ebr
from Khadijah (Rad.A.). All the scholars agreed that he had four daught
but there are different opinions as regards the number of sons he had fr
Khadijah (Rad.A.). Here is preferred the view of al-Shaikh al-Maulana
Muhammad Zakariyya. Qasim was his eldest son, because of whom he
known as "Abul Qasim", 'Abdullah was his second son and was born aft
declaration of Nabuwwat. Abdullah was called "al-Tayyib" and "al-Tahir.
of these sons died In childhood In Makkah. Zainab (the eldest), Ruqayya
Umm Kulthum and Fatimah (the youngest) were his daughters.

THE COVER OF THE KABAH

Tubba a king and his people were idolaters. He set out for Makkah (wh
was on his way to the Yamen.) and when he was between 'Usfan a
Amaj some men of Hudhayl came to him saying, 'O King, may we not le
you to an ancient treasury which former kings have overlooked? It conta
pearls, topaz, rubies, gold, and silver.' 'Certainly', said he, and they ad
that ft was a temple In Makkah

which its people worshipped and where they prayed. But "the real intention of the Hudhaylis was to encompass his destruction, for they knew that any king who treated it with disrespect was sure to die. Having agreed to their proposal he sent for two rabbis and asked their opinion. They told him that the sole object of the tribe was to destroy him and his army. 'We know of no other temple in the land which God has chosen for Himself, 'said they', and if you do what they suggest, you and all your men will perish.' The king asked them what he should do when he got there, and they told him to do what the people of Makkah did: to circumambulate the temple, to venerate and honour it, to shave his head, and to behave with all humility until he had left its precincts.

The king asked why they too do not do likewise. They replied that it was indeed the temple of their father Abraham, but the idols which the inhabitants had set up round it, and the blood which they shed there, presented an insuperable obstacle.
Recognizing the soundness and truth of their words the king summoned the men from Hudhayl and cut off their hands and feet, and continued on his journey to Makkah. He went round the Kabah, and shaved his .bead,.staying there six days, sacrificing animals (which he distributed tolhe people) and giving honey to the people to drink. It was revealed to him in a dream that he should cover the temple, so he covered it with woven palm branches; a later vision showed him that he must do better so he covered it with Yamani cloth; *a* third vision induced him to clothe it with fine, striped Yaman cloth. People say that Tubba' was the first man to cover the temple in this way. He ordered its Jurhumi guardians to keep it clean and not to allow blood, dead bodies, or menstruous clothes to come near it. He also made a door and a key for it.

THE RECONSTRUCTION OF THE KABAH

One year there was a heavy flood which caused damage to the buildings of the Kabah, (centrally situated in al-Masjid al-Haram (The Sacred Masjkj,) which stands in the middfe of a low valley surrounded by hills. The Quraish decided to reconstruct the Kabah. At this point in time a ship got wrecked near the Makkan Port of Jeddah. The Makkans purchased the planks of the wrecked ship and started to renew the Sacred building. The Quraysh decided to rebuild the Kabah when Rasulullah (SAW) was thirty-five years of age (fifteen years after the sacrilegious war). They were planning to roof it and feared to demolish it, for It was made of loose stones above a man's height. They wanted to raise it and roof it because men had stolen part of the treasure of the Kabah which used to be in a well in the middle of it. The treasure was found with Duwayk a freedman of B. Mulayh b. 'Amr of Khuza'a. The Quraysh cut his hand off; they say that people who stole the treasure deposited it with Duwayk. Now a ship belonging to a

Greek merchant had been cast ashore at Jedda and became a total wreck. They took its timbers and got it ready to roof the Kabah. It happened that in Makkah there was a Copt who was a carpenter, so everything they needed was ready at hand. A snake used to come out of the well in which the sacred offerings were thrown and sun itself every day on the wall of the Kabah. It was an object of terror because whenever anyone came near it, it raised its head and made a rustling noise and opened its mouth, so that they were terrified of it.

While it was thus sunning itself one day, Allah sent a bird which seized it and flew off with it. Thereupon the Quraysh said, 'Now we may hope that Allah is pleased with what we propose to do. We have a friendly craftsman, we have got the wood and Allah has rid us of the snake.' When they had decided to pull it down and rebuild it, Abu Wahb b. 'Amr b. 'A'idh b. 'Abd b. 'Imran b. Makhzum got up and took a stone from the Kabah and it leapt out of his hand and returned to its place. He said, 'O Quraysh, do not bring into this building ill-gotten gains, the hire of a harlot, nor money taken in usury, nor anything resulting from wrong and violence.'

The peopla were afraid to demolish the kabah, and withdrew in awe from it. Al-Walid b. al-Mughira said, 'I will begin the demolition.' So he took a pick-axe, went up to it saying , 'O Allah, do not be afraid O Allah, we intend only what is best.[1] Then he demolished the part at the two corhdcs. That ftight the people watched, saying, 'We will look out; if he is smitten we won't destroy any more of it and will restore it as it was; but if nothing happens to him then Allah is pleased with what we are dofhg and we will demolish it.' In the morning al-Walid returned to the work of demolition and the people worked with him, until they got down to the foundation of Abraham. They came on green stones like camel's humps joined one to another. Different tribes worked together until the building was almost complete. Then there was a dispute as to who should place the sacred 'Hajre Aswad' in place. Each clan wanted to have the honour for itself and a stage was reached where swords were drawn to decide the matter. At this point an old Quraish, Abu Umayyah bin Mughirah, suggested that the person entering the Kabah first the next morning should make the final decision. All of them agreed to the proposal. The next morning the first man to enter the Sacred Masjid was Hadrat Muhammad (S.A.W.).

On seeing him all of them cried, "Look here is al-Amin (the Trustworthy), here is Muhammad, we agree with him." He found a peaceful solution: 'Take a sheet and put the 'Hajre Aswad' on it. The chief of every tribe will hold the sheet, and raise it to the correct height." Then Rasulullah (Sallallahu alaihi wa Sallam) himself took up the stone from the sheet and set it in its rightful place.

DISLIKE FOR POLYTHEISM:

Since childhood, Rasulullah (Sallallahu alaihi wa Sallam) disliked polytheisjiuand did not partake of anything which was offered in sacrifice to'the idols. According to Bukhari some people of the Quraish once brought some food which was offered in sacrifice to the idols, for Rasulullah (Sallallahu alaihi wa Sallam), but he refused to take it. He never worshipped an idol nor bowed down before any false god even though revelation had not come to him yet.

Rasulullah (Sallallahu alaihi wa Sallam) kept away from evil and vices, and never fell prey to juvenile and indecent ways. Although he was invited to participate in some recreations on one or two occasions, Allah saved him from such unworthy acts. When he was young, some of his friends invited him to pass the night in gossip and story-telling but sleep overpowered him and he got up at day break. Once the walls of the Kabah were being repaired, boys of tender-age took off their loin-coverings (Futah) and placed them on their shoulders while carrying stones. His uncle, Abu Talib, (according to Ibn Khaldun ' Abbas) asked him to follow the other children. But Rasulullah (Sallallahu alaihi wa Sallam) was so modest even at his tender age, that he swooned and fell down when he took off his loin-covering.

His friends, during adulthood, were good and respectable people of Makkah, like Abu Bakr (R.A.) and 'Uthman (R.A.). There were some persons, who were in search of the right path and disliked polytheism in Makkah at that time. Among them were Warqah bin Naufal, 'Uthman bin al-Hawairath. 'Ubaidullah bin Jahsh and Zaid bin 'Amir bin Naufal who all abhorred idolatpry. Warqah bin Naufal and 'Uthman bin al-Hawairath became Christains, Zaid bin 'Amir died in search of one Allah; the others could not arrive at any conclusion.

THE DIVINE MANIFESTATION:

For seven years Rasulullah (Sa*lallahu alaihi wa Sallam) visited the cave of Hira. During the last six months of this period he was very frequent and had a continuous chain of good dreams.
He was 40 years old. An age when mature wisdom perfect understanding and the spiritual faculties start to gain the upper hand.when the animal part of man's personality recedes and the youthful aspirations die'out.

One day in the month of Ramadan 610 A.D. (on Monday the 17th Ramadan according to Muhammad Ibn Sa'd) when he was In deep meditation in that cave he saw the great Angel Jibraeel (A.S.) who commanded him to read. He was "Ummi"-Unlettered-and was unable to read, therefore he trembled and said that he could not read. The

Angel Jibriaeel (A.S.) embraced him and asked him a second time to read, but again he could not fulfill the request. The third time Angel Jibiaeel (A.S.) embraced him and said:

"Read! In the name of thy Rabb (and Cherisher).Sustainer Who created, created man out of a clot of congealed blood. Read! And thy Rabb is most Bountiful. (It is) He, who taught (the use of) the pen-taught man that which he knew not." (96:1-5)

This Was the first Divine Instruction revealed to Rasulullah (Sallallahu alaihi wa Sallam), the Final Messenger and the Last Rasulullah (SAW.). The appearance of Angel Jibraeel (A.S.) was a strange experience for Rasulullah (Sallallahu alaihi wa Sallam). He went back home trembling, and asked his wife: "wrap me up!" "wrap me up"!" She wrapped him up in a garment until his fear was dispelled. Then he narrated the incident to Khadijah (Rad.A.) and said: "I fear my life." Khadijah (Rad.A.) consoled him and said: "I swear by Allah, He will not cause you any distress, for you keep up your good relations and help your friends; you take others' burdens ana remove evils; you are hospitable and stand by what is righteous in the face of calamities."

Then, Rasulullah (Sallallahu alaihi wa Sallam) and Abu Bakr (R.A.) went to her cousin, Warqah bin Naufal who was a scholar of the Holy Scriptures of Christians and used to write parts of the old Scriptures in Hebrew. After hearing the whole event he said, "O my nephew! This is the same Angel who came down to Musa and Isa. I wish I could be strong and alive at that time when the people would drive you out from your home." Rasulullah (Sallallahu alaihi wa Sallam) was surprised at this and said, "Would they drive me out?" Warqah said, "It happened to every Rasul of Allah who came with a Message from Allah." The revelation stopped for sometime and Warqah bin Naufal died in the meantime.

A wife is always aware of the weaknesses of her husband. Khadijah's (Rad.A.) approval of Rasulullah's (Sallallahu alaihi wa Sallam) character gives a clear picture of his high morals and distinguished qualities. He was indeed the best example for all mankind.

The fear experienced by Rasulullah (Sallallahu alaihi wa Sallam), after receiving the first revelation shows that the office of Nabuwwat is an office which carries great responsibility and the experience of revelation is an onerous and ardous experience as also narrated by 'A'isha (Rad.A.) who says about Nabi (Sallallahu alaihi wa Sallam) 'Surely I saw him sweating profusely on extremely cold days, while he was receiving a revelation. This happened when he was fairly experienced. The intensity of the first experience, therefore could be imagined.

For about six months, after the first revelation Rasulullah (Sallallahu alaihi wa Sallam) did not receive any further revelation. This period was a period of extreme anxiety and agony for Nabi (S.A.W.). Then Nabi (Sallallahu alaihi wa Sallam) saw Angel Jibraeel(A.S.), seated on a chair (and suspended) in between the heaven and the earth. Seeing him he again shuddered (but less than on the first occasion). He came back home and again asked his wife to wrap him up. Then the following verse was revealed:-

> "O thou wrapped-up (in a mantle), arise and deliver thy warning. And glorify thy Rabb; and keep thy garments pure and clean (from stains); and flee every abomination." (34:1-5)

Rasulullah (Sallallahu alaihi wa Sallam) followed the Divine Call with full determination and courage, and stood up to inform the people about Allah's Commandments and to save them from the wrong path and the evil ways in which they were steeped. Thus he began indeed the most difficult duty of calling people towards Allah, towards the Right Path, the path towards salvation. The people had no excuse for not believing him since they recognised that he was the greatest man by virtue of his morals, character, and honesty.

The revelation which he received are recorded in the Last Book, Al-Quran. His sayings were the words of inspiration and are known as "al-Wahy al-Khafi" (The Hidden Revelation): and the Quran describes it thus:-

> "Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired." (58:3-4)

It should be noted here that there is a difference between a "Rasul" (Messenger or Apostle) and a "Nabi" (Prophet). Both the "Rasul" and "Nabi" (Messenger and Prophet) receive direct "Wahy" (Revelation) from Allah but a "Rasul" in addition also receives the "Shari'ah" (Divine Law) while a "Nabi" (Prophet) only preaches the "Shari'ah", given to a previous "Rasul" (Messenger) by Divine Guidance through "Wahy" (Revelation). Therefore all the "Rasul" (Messengers) also share "Nubuwaat"(Prophethood) but a "Nabi" would not necessarily be a "Rasul". Hadrat Muhammad (Sallallahu alaihi wa Sallam) is the Final Rasul and the Last Nabi and now there will be raised neither a Messenger nor a Prophet. All such persons, who declared their Prophethood ("Nabuwat") or Messengership ("Risalat") after him, are great liars, as these offices have been closed. Such persons and their followers are considered out of the fold of Islam.

Questions:

1 Narrate why Khadija (R.A.) chose Rasulullah (Sallallahu alaihi wa Sallam) as a husband.

2. Describe the Reconstruction of the Kabah
3. Relate what transpired in the Cave of Hira.

THE CALL - EARLY PHASE OF MAKKAN LIFE

THE EARLY CONVERTS:

Khadijah (Rad.A.) now thought herself to be the most fortunate lad
Arabia and accepted the Risalaat of her husband; thus the truthful
became the first to accept the True Faith and to distinguish the right
the wrong. She became a great asset to the cause of her husband
stood by him in all the troubles and trials of his call.

Abu Bakr (Rad.A.) was next in accepting the Risalaat of Muhammad (Sallallahu alaihi wa Sallam), thus he became the first male adult to enter fold of Islam. He was an intimate friend of Rasulullah (Sallallahu alaihi Sallam) and held a respectable position in Makkah. As soon as he heard about the Risalaat of Rasulullah (Sallallahu alaihi wa Sallam) he immedia accepted it as the truth because of the great confidence he had in Nabi (Sallallahu alaihi wa Sallam). 'Ali (Rad.A), bin Abu Talib and the cousin of Rasulullah (Sallallahu alaihi wa Sallam) was only ten years old at the time became the first youth to accept Islam. Zaid bin Haritha (Rad.A.), the fre slave of Rasulullah (Sallallahu alaihi wa Sallam) was the first slave to acce Islam; and Ummi-i-Aiman (Rad.A.) was the first slave girl to accept the Oneness of Allah and the finality of Risalat. Thus Rasulullah (Sallallahu al wa Sallam) was honoured among his friends and kinsmen. He was successful in the first test of truth. It is note worthy that the first five new entrants of Islam were those persons who watched his public and private very closely and then concluded that such a gentle and honest man cann mislead the people. For e.g. when somebody informed Abu Bakr (Rad. that "Your friend Muhammad (Sallallahu alaihi wa Sallam) has gone mad, and he preaches against idols, and upholds the worship of one Allah." He immediately replied: "If he says so he must be right because I have never found him to be untrue (in any of his statements)."

In the early days, Islam was preached secretly and the following perso accepted Islam: 'Ammar bin Yasir, Khabbab bin al-Arat, 'Uthman 'Affan, 'Abd al-Rahman bin 'Auf, Sa'd bin abi-Waqqas, Talha, Arqam, Sa bin Zaid, 'Abdullah bin Mas'ud, 'Uthman bin Maz'un, 'Ubaidah, and Suha al-Rumi (Rad.A.). A number of them accepted Islam at the hands of A Bakr (Rad.A.). In the beginning Rasulullah (Sallallahu alaihi wa Sallam) a other Muslims offered prayers secretly. This secret call continued for abo three years during which time forty persons accepted Islam. The ea Muslims were poor people and a number of them were slaves. It w through

these poor and common people that Islam flourished during its early days.

HOW SALMAN BECAME A MUSLIM

'Asim b. 'Umar b. Qatada al- Ansari told me on the authority of Mahmud b. Labid from 'Abdullah b. 'Abbas as follows: Salman said 'I am a Persian from Isphahan from a village called Jayy. My father was the principal landowner in his village and I was dearer to him than the whole world. His love for me was so great that he shut me in his house as though I were a slave girl. I was such a zealous Magian that I became keeper of the sacred fire, replenishing it and not letting it go out for a moment. My father owned a large farm, and one day when he could not attend to his farm he gave me certain instructions and told me to go to it and learn about it, "Do not let yourself be detained," he said, "because you are more important to me than my farm and worrying about you will prevent me from going about my business." I stalled out for the farm, and when I passed by a Christian church I heard the voices of men praying. I knew nothing about them because my father kept me shut up in his house. When I heard their voices I went to see what they were doing; their prayers pleased me and I felt drawn to their worship and thought that it was better than our religion, and I decided that I would not leave them until sunset. Thus I did not go to the farm. When I asked them where their religion originated, they said "Syria". I returned to my father who had sent after me because anxiety on my account had interrupted all his work. He asked me where I had been and reproached me for not obeying his instructions. I told him that I had passed by some men who were praying in their church and was so pleased with what I saw of their religion that I stayed with them until sunset. He said, "My son, there is no good in that religion; the religion of your fathers is better than that." "No," I said, "It is better than our religion." My father was afraid of what I would do, so he bound me in fetters and imprisoned me in his house.

'I sent a message to the Christians and asked them if they would tell me when *a* caravan of Christian merchants came from Syria. They told me, and I said to them: "When they have finished their business and want to go back to their own country, ask them if they will take me." They did so and I cast off the fetters from my feet and went with them to Syria. I asked for the most learned person in their religion and they directed me to the bishop. I went to him and told him that I liked his religion and should like to be with him and serve him in his church, to learn from him and to pray with him. He invited me to come in and I did so. He was a man who used to command people to give alms and induced them to do so. When they brought him money, he put it in his own coffers and did not give it to the poor, until he had collected seven jars of gold and silver. I conceived a violent hatred for the man when I saw what he was doing. Sometime later when he died and the

Christians came together to bury him I told them that he was a bad man who exhorted them and persuaded them to give alms, and when they brought money he put it in his coffers and gave nothing to the poor. They asked how I could possibly know this, so I led them to his treasure and when I showed them the place they brought out seven jars full of gold.and silver. As soon as they saw them they said, "By God, we will never bury the fellow," so they crucified him and stoned him and appointed another in his place.

'I have never seen any non-Muslim whom I consider more virtuous, more ascetic, more devoted to the next life, and more consistent night and day than he. I loved him as I had never loved anyone before. I stayed with him a long time until when he was about to die I told him how I loved him and asked him to whom he would confide me and what orders he would give me now that he was about to die. He said, "My dear son, I do not know anyone who is as I am. Men have died and have either altered or abandoned most of their true religion, except .1 man in Mausil; he follows my faith, so join yourself to him. So when he died and was buried, I attached myself to the bishop of Mausil telling him that so-and-so had confided me to him when he died and told me that he followed the same path. I stayed with him and found him just as he had been described, but it was not long before he died and I asked him to do for me what his predecessor had done. He replied that he knew of only one man, in Nasibin, who followed the same path and he recommended me to go to him. 'I stayed with this good man in Nasibin for some time and when he died he recommended me to go to a colleague in 'Ammuriya. I stayed with him for some time and laboured until I possessed some cows and a small flock of sheep; then when he was about to die I asked him to recommend me to someone else. He told me that he knew of no one who followed his way of life, but that a prophet was about to arise who would be sent with the religion of Abraham; he would come forth in Arabia and would migrate to a country between two lava belts, between which were palms. He has unmistakable marks. He will eat what is given to him but not things given as alms. Between his shoulders is the seal of prophethood. "If you are able to go to that country, do so." Then he died and was buried and I stayed in 'Ammuriya as long as Allah willed. Then a party of Kilbite merchants passed by and I asked them to take me to Arabia and I would give them those cows and sheep of mine. They accepted the offer and took me with them until we reached Wadi'l-Qura, where they sold me to a Jew as a slave. I saw the palm-trees and I hoped that this would be the town which my master had described to me, for I was not certain. Then a cousin of his from B. Qurayza of Madinah came and bought me and carried me away to Madinah, and, by Allah as soon as I saw it I recognized it from my master's description. I dwelt there and Nabi (Sallallahu alaihi wa Sallam) was in Makkah; I did not hear about him beacuse I was fully occupied as a slave. Then he migrated to Madinah

and I was at the top of a palm-tree belonging to my master, carrying out my work while my master sat below, when suddenly a cousin of his came up to him and said: "God smite the B. Qayla! They are gathering at this moment in Quba' round a man who has come to them from Makkah today asserting that he is a prophet."

'When I heard this I was seized with such trembling that I thought I would fall on my master; so I came down from the palm and began to say to his cousin, "What did you say? What did you say?" My master was angered and gave me a smart blow, saying, "What do you mean by this? Get back to your work." I said, "Never mind, I only wanted to . find out the truth of his report." I had a little food which 1 had gathered, and took it that evening to Nabi (Sallallahu alaihi wa Sallam) who was in Quba and said, "I have heard that you are an honest man and that your companions are strangers in want; here is something for alms, for I think that you have more right to it than others." So I gave it to him. The Rasul said to his companions, "Eat!" but he did not hold out his own hand and did not eat. I said to myself, That is one", then I left him and collected some food, and Nabi (Sallallahu alaihi wa Sallam) went to Madinah. I brought the food to him and said, "I see that you do not eat food given as alms, here is P present which I freely give you." The Rasul ate it and gave his companions some. I said, "That's two;" then I came to the Rasul when he was in Baqi'u-l-Gharqad where he had followed the bier of one of his companions. I had two cloaks, and as he was sitting with his companions, I saluted him and went round to look at his back so that I could see whether the seal which my master had described to me was there. When the Rasul saw me looking at his back he knew that I was trying to find out the truth of what had been described to me, so he threw off his cloak laying bare his back and I looked at the seal and recognized it. Then I bent over him kissing him and weeping. The Rasul (S.A.W.) said, "Come here;" so I came and sat before him and told him my story as I have told you, 'Abbas. Then servitude occupied Salman so that he could not be at Badr and Uhud with Rasul (S.A.W.). Salman continued: Then Rasul (S.A.W.) wished that Salman (R.A.) should buy his freedom and said to me, "Write an agreement;" so I wrote to my master agreeing to plant three hundred palm-trees for him, digging out the base, and to his demand pay forty okes of gold. The Rasul (S.A.W.) called on his companions to help me, which they did, one with thirty little palms, another with twenty, another with fifteen, and another with ten, each helping as much as he could until the three hundred were complete. Rasul (S.A.W.) then told me to go and dig the holes for them, saying that when I had done so he would put them in with his own hand. Helped by my companions I dug the holes and came and told him; so we all went out together, and as we brought him the palm shoots, he planted them with his own hand; and by Allah, not one of them died. Having thus delivered the palm-trees, the money was still owing. Nabi (Sallallahu alaihi wa Sallam) had been given a piece of gold as large as a hen's egg from one of the

mines and he summoned me and told me to take it and pay my debt with it. "How far will this relieve me of my debt, 0 Rasulullah (Sallallahu alaihi wa Sallam)"? I said. "Take it," he replied, "for Allah will pay your debt with it." So I took it and weighed it out to them, and by Allah, it weighed forty okes, and I paid my debt with it and was free. I took part with Rasulullah (Sallallahu alaihi wa Sallam) in the battle of the Ditch as a free man and thereafter I took part in every other battle.'

PUBLIC DECLARATION:

In the third year of the call Allah commanded Rasulullah (Sallallahu alaihi wa Sallam) to preach Islam openly:

'Therefore expound openly what thou art commanded and turn away from those who join false gods with Allah." (15:94) "And admonish thy nearest kinsmen".

In obedeince to this command, Rasulullah (Sallallahu alaihi wa Sallam) climbed onto mount Safa, in Makkah. He called aloud to the Quraish to assemble. It was customary that if anyone called them from the hilltop they would assemble at the foot of the hill. When they gathered he asked his family members, "Banu 'Abd al-Manaf" to come nearer and then addressed them thus: "If I inform you that a big army of the enemy is advancing (on the other side of the hill), would you believe me?" All of them said in one voice, "Of course we will; you are always truthful." Rasulullah (Sallallahu alaihi wa Sallam) then said, "You are the nearest to me among all the Quraish. I ask you to declare that there is no ilah but Allah. Otherwise I would be of no help to you neither in this world nor in the Aakhirat (Hereafter). If you believe in it (i.e. Oneness of Allah), I would be a witness for you before Allah, and all the Arabs and non-Arabs would be under you. If you don't accept Allah's message you shall meet disaster". There was a sudden uproar of anger and some of them shouted, "You have gone mad." Abu Lahb (one of the Rasul's uncle) said, "May Allah destroy you, have you called us for this?" They then left in anger and no one cared what Rasulullah (Sallallahu alaihi wa Sallam) said.

HOSTILITY OF THE QURAISH AND ITS CAUSES:

A few days later, with the help of his young cousin 'Ali (Rad.A.) Rasulullah (Sallallahu alaihi wa Sallam) invited his close family members to a meal. After meals, Rasulullah (Sallallahu alaihi wa Sallam)- stood up and said, "I have been given such a great Deen • (religion) which guarantees your success in this world and in the Aakhirat (Hereafter). Who would help me in my call ". There was a deep silence. Then young 'Ali (Rad.A.) stood up and said, "Though my eyes are sore, my legs thin, and I am the youngest of all present here, yet I will stand by you, 0 Rasul of Allah." Hearing the reply of a youth of ten years, the chiefs of the Quraish laughed, but history proved that Hazrat Ali (Rad.A) was one of the bravest warriors of his time.

When Rasulullah (S.A.W.)'s companions prayed they went to the glens so that their people could not see them praying, and while Sa'd b.Abu Waqqas was with a number of the Rasul's companions in one of the glens of Makkah, a band of polytheists came upon them while they were praying and rudely interrupted them. They blamed them for what they were doing until they came to blows. It was on this occasion that Sa'd (R.A.) smote a polytheist with the jawbone of a camel and wounded him. This was the first time that blood was shed in the history of Islam.

By this time the number of Muslims was forty. Rasulullah (Sallallahu alaihi wa Sallam) went to the Kabah in al-Masjid al-Haram and declared the "Shahadah" ("Ash-hadu al-la-ilaha illallahu wa ash-hadu anna Muhammadan 'abduhu wa rasuluh": I bear witness that there is no deity but Allah, and I bear witness that Muhammad is His servant and Rasul) This was considered the greatest insult to the Ka'bah and the customs of the Quraish. A big tumult resulted and the non-believers started to assault Rasulullah (Sallallahu alaihi wa Sallam). Harith bin Abi Hala (R.A.), a Muslim came out of his house and saved Rasulullah (Sallallahu alaihi wa Sallam) but was martyred. This was the first martyrdom in the history of Islam. But Rasulullah (Sallallahu alaihi wa Sallam) and his few followers continued their call and openly declared that the idols could do them neither any good nor harm. He enjoined upon them to do good to one another and forbade them from practicing evil. His teachings were a death-blow to the old customs and an insult to their so called religion and the ways of their fore-fathers. In Islam slave masters saw their own doom-the wealthy saw an end to their futile exploits and the powerful saw the call for humanity which belittled their pride. Indeed evil shudders at the prospect of good just as darkness is terminated by the entry of light. The early success of Rasulullah (Sallallahu alaihi wa Sallam) was so devastating that they left no stone unturned in discouraging the new converts and in trying to reduce the popularity of Rasulullah (Sallallahu alaihi wa Sallam)

DA'WAH (EXHORTATION TO ALLAH)

Rasulullah (Sallallahu alaihi wa Sallam) continued preaching and paid no attention to the frowns and threats of the Quraish leaders. Many people accepted Islam and were put under severe trials. The wicked adopted every method to tyrannise Rasulullah (Sallallahu alaihi wa Sallam) and his few companions. They laid thorns and rubbisfTin his way, made fun of him when he offered prayers, and spread rumours about him being a poet or wizard and insane. Although he "was subjected to such harassment, he remained steadfast in his duty of Propogation.

PRESSURE FAILS

The plan of the Makkan chiefs was simple. "We can easily de Muhammad if his uncle does not stay our hand," they said. "Let us straight talk with Abu Talib."

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So a party o/ them went to Abu Talib. Your nephew is heaping unbe insults on us. on our forefathers, and on our gods," they grunted a "We can no longer put up with this. Tell Muhammad to stop this, o him to his fate. If you do neither of the two things, then get ready tc for the doings of your nephew."

According to a Hadith, Abu Talib said to the Rasul (Sallallahu alaihi wa Sallam), 'O my nephew! The People of your nation came to me and complained [about you] this and that. You should withdraw yourself this] for mine and for your sake; and don't put me in such a position w cannot be borne by me. Therefore, do not say anything to the people nation which they dislike. The Rasul of Allah (Sallallahu alaihi wa Sall said: 'O Uncle! If they place the Sun upon my right hand and the Moon my left hand, I will not give up this call until Allah gives me success or I for His cause.' After saying this tears rolled down the eyes of the Rasul Allah (Sallallahu alaihi wa Sallam). When he was leaving the place, A Talib called him and said, 'O my nephew! Listen to me.' Continue your and do what you like. By Allah, nobody will hurt you anymore.

"After the death of Abu Talib, one of the wicked persons among [the Believers of] Quraish threw dust over the Rasul of Allah (Sallallahu a wa Sallam). He came to his home in that condition. Then one o daughters cleaned his face from the dust and she wept. Rasul (Sallallahu alaihi wa Sallam) said to her, 'My daughter! Don't weep. will protect your father.' He also remarked, 'I never faced any mischi the Quraish [When Abu Talib was alive]. Now when he is dead they started these mischiefs."

It is narrated on the authority of Tariq ibn, Abd Allah Al-Muharibi tha once saw Rasulullah (Sallallahu alaihi wa Sallam) preaching, There is god save Allah.' A man followed him and ruthlessly flung stones at Rasulullah was bleeding profusely and the wicked fellow cried : "O mer on your guard, he is a lair."

It is also recorded that once Abu Jahl, the staunch enemy of the Ra (Sallallahu alaihi wa Sallam) threw dust on his sacred head and shoute "O people, do not be taken in by his words. This man wants you abandon the worship of Lat and "Uzza". The Rasul (S.A.W.), i >owe paid no heed to him.

The Persecution of Rasulullah (Sallallahu alaihi wa Sallam) by t Quraish and his reply:

[Hadrat] 'Urwah ibn Zubair asked Hadrat 'Abdullah ibn 'Amr (Radiallahu 'Anhu), "Have you seen any of the mischiefs done by the Quraish to the Rasul of Allah (Sallallahu alaihi wa Sallam)? He replied, I was present when their dignitories assembled near the Hijr [in the Kabah]. They said: 'We have tolerated this man too much [as we did not tolerate any other person]. He called us fools; abused our forefathers; condemned our religion; divided our party [i.e. the tribe]; and slandered our gods. We have tolerated a lot of harsh activities from him. In the meantime Rasul of Allah (Sallallahu alaihi wa Sallam) came there. He faced the Rukn [starting the Tawaf] and when he passed by them [during the Tawaf] they pointed out towards him and repeated some of his speech [in order to taunt him]. I felt the impression of displeasure from his [i.e. Rasulullah's] face. However, Rasulullah passed on [and continued his Tawaf]. When he passed by them the second time, they taunted him in the same way. I felt the impression of displeasure from his face but he passed on. When he passed by them the third time, they again taunted him in the same way. He said: '0 the people of Quraish! Would you listen [to me]? By the One, Who holds the life of Muhammad (Sallallahu alaihi wa Sallam) in His hands, I have come to you for killing [the offenders]. Hearing those words the people [of Quraish] were panic stricken. They immediately became quiet as though birds were sitting over their heads. Even the most powerful among them became mild, started to persuade him a gentle way and started to wheedle him by saying, 'Abul Oasim! Please go with goodness. 'By Allah, you never talked so in the past.' The Rasul of Allah (Sallallahu alaihi wa Sallam) returned from there. They assembled there the next day as well. I was also with them.

Some people asked [Hadrat] Asma bint Abu Bakr (Radiallahu Anha), Which of the most cruel treatment, given by the idolaters to the Rasul of Allah (Sallallahu alaihi wa Sallam), has been witnessed by you?" She replied, "Once the idolaters were discussing the statements of the Rasul of Allah (Sallallahu alaihi wa Sallam) about their gods. In the meantime the Rasul of Allah (Sallallahu alaihi wa Sallam) also came there. Seeing him all of them rushed to him [and started to talk with him rashly]. The sound of their shouts reached Abu Bakr (Radiallahu Anhu) and the people asked him, 'Rescue your friends.' He immediately left us [and went there hurriedly]. He had four tresses of hair [at that time]. He shouted, 'Woe to you! Will you slay a man because he says: My Rabb is Allah? And he has indeed come to you with clear [Signs] from your Rabb.' They left the Rasul of Allah (Sallallahu alaihi wa Sallam) and turned their attention to Abu Bakr, Radiallahu 'Anhu, [and assaulted him]. Then Abu Bakr (R.A.) returned to us in such a condition that if he touched something with any of the tresses of his hair, the hair would fall off [i.e. he was beaten so severely]

Throwing of the Entrails of the camel over the Rasul of Allah (S.A.W.) and beating of Abu Jahl by Abu Bukhtari in support of Rasulullah (Sallallahu alaihi wa Sallam):

'Abdullah ibn Mas'ud (Radiallahu Anhu) narrated, Once the Rasul of Allah (Sallallahu alaihi wa Sallam) was performing the Salat in the Masjid (al-Haram). He performed a long Sijdah in the Salat. Abu Jahl ibn Hisham; Shaibah and 'Utbah, the sons of Rabi'ah; 'Aqabah ibn Abi Mu'it; Umayyah ibn Khalf; and two other persons - seven altogether were sitting near the Hajr. Abu Jahl said, 'Somebody amongst you should go to such and such people and bring the

entrails of their camel alongwith the dung. We will turn it upsid down, over Muhammad. 'Aqabah ibn Abi Muhit, the most wretch one among them, went out and brought the entrails of the camel put them over the shoulders of the Rasul of Allah (Sallallahu alaihi Sallam) while he was in the Sijdah [prostration].' I was standing t but I did not dare say anything. Since I had no protection I left tl place. When [Hadrat] Fatimah, the daughter of the Rasul of Allah (Sallallahu alaihi wa Sallam) heard about this, she came and pick the entrails from his shoulders. Then she turned towards the Qu and cursed them. They did not say anything to her. The Rasul of (Sallallahu alaihi wa Sallam) finished the Salat, and uttered these thrice: 'O Allah! Punish the Quraish. 0 Allah! Punish 'Utbah, 'Aqa Abu Jahl and Shaibah.' Then he came out of the Masjid. On his wa met Abu al-Bukhtari who had tied his whip around his waist. Wh saw the Rasul (Sallallahu alaihi wa Sallam) in such a state he aske 'What has happened?'

The Rasul (Sallallahu alaihi wa Sallam) replied, '[Please] let me go again said, 'By Allah, I will never let you go, until you inform me happened to you? He would not leave him until he informed him a the incident. He said, 'Abu Jahl ordered to throw the entrails camel] over me.' Abu al-Bukhtari said, 'Come with me to the Ma The Rasul (Sallallahu alaihi wa Sallam) and Abu al-Bukhtari, entered the Masjid. Abu al-Bukhtari turned to Abu Jahl and aske Abul Hakm! Did you order to throw the entrails [of a camel] Muhammad (Sallallahu alaihi wa Sallam)?' He replied, 'Yes'. He this Abu al-Bukhtari lifted his whip and struck him on his head. people were also excited and started to strike each other in a sc Abu Jahl cried at the pitch of his voice, 'Woe to you! Muhammad w to divide us so that he and his Companions can live in peace."

The plan of the Makkans failed! Pressure produced no result. they chose Utba bin Rabia to dissuade Rasulullah (Sallallahu alaihi Sallam). Utba was a clever man with a glib tongue. He went to Master'and said, "Look here, Muhammad you come of a noble fan Your forefathers were all noted leaders. Surely you, too, must ris a high position. But for that, you don't have to divide the people. them follow the good old way of life and we will give you whatever want. If you want money, we will give you any amount of it. If you w a beautiful wife, we promise to get you the most beautiful woma the land. If it is power that you are after, we are ready to make you

our king. Choose any or all of these things and you will have them. 3ut, for God's sake, give up your strange Call."
These baits had no effect whatever.
Utba came back empty-handed. His cleverness and glib tongue could produce no result. This made the Makkan chiefs all the more angry. But they meant business. Islam was a danger to everything they held dear. The danger had to be met, no matter what the cost.

PERSECUTION OF NEW CONVERTS:

One of the ways in which the Quraish sought to end Islam was by the inhuman oppression and torture of the Muslims.

Even influential men like Abu Bakr, 'Uthman and Zubair were not spared. Some of the poor Muslims were seized and exposed to the scorching gravel of the valley and the intense glare of the mid-day sun. Bilal (Rad.A) was an Abyssinisn slave of a disbeliever in Makkah. He was forced to lie down on the burning sand at mid-day and a heavy stone was placed on his breast so that he could not move a limb. Bilal (Rad.A.) was then asked to forsake Islam. Even under such torment he would proclaim "Ahad" (Allah is One), "Ahad" (Allah is One). Later Abu Bakr bought his freedom and then he became a free Muslim. Some

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other Muslims tortured bodily by the disbelievers were: Sumayyah, (R.A.) Khabbab, 'Ammar bin Yasir, Suhaib, Abu (Pad.A.) etc. One day Khabbab (Rad.A.) was made to lie on b coals with his back over them and was not left until the coals down.

THE SUFFERING BORNE BY THE SAHABAH (R.A.) The

saying of Abu Bakr (R.A.) when he was persecuted:

It has already been mentioned in a Hadith, Transmitted by [H Asma (Radiallahu Anha): about the incident where Nabi (S.A.W been ridiculed by the disbelievers- "When Abu Bakr heard the and clamour, somebody asked Abu Bakr, 'Help your frien [immediately] went [to the Masjidj. He had said 'Woe to you! W slay a man because he says: My Rabb is Allah? - when he has i come to you with clear [Signs] from your Rabb?' The idolaters l Rasul of Allah (Sallallahu alaihi wa Sallam) but fell upon Abu Bakr Then Abu Bakr returned to us in such a condition that whene spread his hand over his head, his hair fell into his hand. 'Th Blessed, 0 the Exalted and Glorified One!" Yet, his only cry, v Allah:

The Suffering borne by Bilal (R.A.)

Hisham ibn 'Urwah narrated on the authority of his father, that "V ibn Naufal used to pass by Bilal while he was being persecuted [l idolaters]. He [i.e. Bilal] would say: Ahad [The One]; Ahad [The Warqa asked him, '0 Bilal! [until what time you would say] Ahad?[1] Then Warqa ibn Naufal approached Umayyah ibn Khalf was persecuting him very much and said, 'I swear by Allah, i killed him, we will lament over him (very much).[1]

Once Abu Bakr Siddiq also passed by Bilal when he was l persecuted by the idolaters and said to Umayyah, 'Don't you Allah about this poor man? For how long will you persecute l Umayyah replied, 'You have spoiled him. Now you would releas from this.' Abu Bakr said, 'I have a negro slave with me, who is firm on your religion and is an active man. You may give him Bilal) to me in exchange for that [slave].' He said,'I accept [bargaining]. Now he is for you." Then Abu Bakr handed his over to him, and took Bilal. Afterwards he set Bilal free. Befor migration to Madinah, Abu Bakr had bought six such slaves [wh embraced Islam] and set them free. Bilal was the seventh."

Ibn Is'haque reported, "Umayyah used to drag Bilal in the scorc heat and throw him over his back on the [hot] sands of Makkah. he placed a heavy stone on his breast [so that he would not move

a limb]. Afterwards he would say to him, 'I would continue this [persecution] until you die or give up [the religion of] Muhammad, and start worshipping al-Lat and al-'Uzza.' But he would say [inspite of all this persecution]: Ahad [The One], Ahad [The One]."

The Suffering borne by Abdullah bin Masood (R.A.)

Besides the enmity of the Quraish as described above, the Muslims were also not allowed to read the Quran aloud. Once one of the companions of the Rasul (Sallallahu alaihi wa Sallam), Hadrat Abdullah Bin Mus'ood replied that he would go and read the Quran aloud. People tried to stop him but to no avail. He began to recite Surah Ar-Rahman whereby people started to attack him from all sides and began to slap (clout) his face but he kept on reading.

THE SUFFERINGS BORNE BY ABU DHAR GHIFFARI (RADIALLAHU 'ANHU)

[Hadrat] Ibn 'Abbas (Radiallahu 'Anhu) narrated. "When Abu Dhar first got the news of the call of the Rasul of Allah (Sallallahu alaihi wa Sallam) he asked his brother: 'Go to that valley [i.e. Makkah] and make inquiries regarding the person who claims to be the Rasul and the recipient of Divine Revelation. Listen to his talks.' His brother went and after the necessary enquiries returned and informed Abu Dhar: 'I found him to teach good habits and excellent conduct; his wonderful revelation is not poetry. This report did not satisfy him and he decided to visit Makkah himself. He packed up his luggage, took some water and set out. On reaching Makkah, he went straight to the Mas]id [al-Haram] to search for Rasul (Sallallahu alaihi wa Sallam). He did not know who he was and did not consider It advisable [under the circumstances prevailing at that time] to enquire about him from anybody. When it became dark, 'Ali (Radiallahu 'Anhu) noticed him, being a stranger and asked him to stay at his place. He followed 'Ali (R.A.) but nobody asked any questions until the.next morning. The next day, he again went to the Masjid (al-Haram)-arid stayed there all the day till night fell-without being able to know who Rasul (Sallallahu alaihi wa Sallam) was.

He again v/ent to the place of his rest. 'Ali (Radiallahu 'Anhu) passed by him and asked, 'Has not the time come for this man to recognize his destination?' He again took him to his place for the night but again no questions were asked. On the third day as well 'Ali (R.A.) asked him to Qo home with him. This time, he asked, 'Why don't you tell me the purpose of your visit here?' Abu Dhar (R.A.) replied, 'If you give me an undertaking and a promise, I will tell you.' 'All (R.A.) promised him [not IB disclose anything]. Then he told him the purpose of his visit. 'All (Had.A,) replied, 'He is verily the Rasul of Allah. In the morning you can

accompany me. If on our way, I apprehend some trouble, I sha aside as though I wish to pass water; but you will proceed ahea follow me later on until we reach our destination.' Abu Dhar followed him and reached the residence of Rasul (Sallallahu ala Sallam). He heard his talks and embraced Islam there and then. (Sallallahu alaihi wa Sallam) asked him, 'Go back to your natio clan] and also inform them [about this] but don't return unt receive my order.'

He replied, [0 Rasul of Allah!] By the One, Who is the Master soul, I must go and recite this Kalimah in the midst of unbelievers.' True to his word he went straight to the Masj Haram) and (in the midst of the crowd) recited the Shahadah pitch.of his voice. Hearing this the idolaters said, '[Friend!] Sta and knock down this apostate. They stood up and started to be severely in order to kill him. In the meantime 'Abbas (R.A.) cam shielded him. Then he said to the mob, 'Woe to you! Are you the man who belongs to Gnifar tribe. Your caravans [to Syria through the way of Ghifar.' Therefore, they spared-his life. Th morning, he again declared the same Shahadah which he sa day before. The idolaters again reacted and again 'Abbas intervened and shielded him.

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THE SUFFERINGS BORNE BY 'ABDULLAH BIN HUDHAFAH A SHAMI (RADIALLAHU 'ANHU)

The Torment of 'Adullah ibn Hudafah (R.A.) by the Roman Kin his dialogue with the King:

[Hadrat] Abu Rafi 'narrated' "[Hadrat] 'Umar ibn al-Khattab (Rad 'Anhu) despatched an army to fight with the Romans. There Companion of Rasul (Sallallahu alaihi wa Sallam), named 'Ab ibn Hudhafah, in the army. The Romans imprisoned him and him to their king. They told the king, 'He is one of the Compani Muhammad (Sallallahu alaihi wa Sallam).' The Taghiyah asked you accept Christianity, I will make you a partner in my kingdo this country.' [Hadrat] 'Abdullah (R.A.) replied, 'If you give me your kingdom and all that over which the Arabs rule, even the not turn back from the DEEN of Muhammad (Sallallahu ala Sallam) for even a moment equivalent to a wink.' He said, The kill you.' 'Abdullah replied, It is upto you.' He ordered him to on a cross and asked the archers [secretly] to shower arrows i a way that they would pass near his hands and legs but wou pierce any part of his body. He then asked him to accept Chris but 'Abdullah refused all the time. Afterwards the king ordere he be brought down [from the cross]. Then he sent for a caulc boiling water. He called two of the prisoners of war amon Muslims. He threw one of them Into [the boiling water] continued to force 'Abdullah

to accept Christianity but he refused.

Then he ordered that Abdullah be thrown in the boiling water of the cauldron. When 'Abdullah was carried to it, he wept. The king was informed about his weeping. He thought that 'Abdullah wept due to the fear of death. He ordered that he be brought back to him, and again asked him to accept Christianity. But 'Abdullah again refused. The king asked, Then why did you weep?' 'Abdullah replied, 'I wept because of the tho .ghi that I have only one soul which will be taken out as soon as I am thrown into the cauldron. I wished my every hair \a have a soul which could have been taken out in the same cause for Allah. On hearing this the Taghiyah said, 'Would you kiss my forehead for your freedom?' 'Abdullah asked, 'And also for the freedom of all the Muslims [prisoners of war].' The king replied, 'Yes, for [the freedom of] all the [prisoners of war among the] Muslims.' 'Abdullah thought in his heart. 'What's wrong if I kiss the forehead of this enemy of Allah for the freedom of all of my Muslim brothers. Therefore, I went nearer to him and kissed his forehead.' He immediately released all the prisoners of war among the Muslims. Faith in Allah made an enemy free Muslims of war for a mere kiss on the forehead.

THE SUFFERINGS BORN BY 'AMMAR IBN YASIR AND HIS FAMILY MEMBERS (RADIALLAHU 'ANHU)

The narration concerning the glad-tidings given by Rasulullah (Sallallahu alaihi wa Sallam) when he saw 'Ammar and his family members being persecuted:

Jabir (Radiallahu Anhu) narrated, "Once the Rasul of Allah (Sallallahu alaihi wa Sallam) passed by 'Ammar and his family members, who were being persecuted for embracing Islam. He told them: 'O the children of 'Ammar and Yasir! Hear the glad tidings: you are promised Janaat [for these afflictions]."

'Uthman (Radiallahu 'Anhu) narrated, Once I was passing with the Rasul of Allah (Sallallahu alaihi wa Sallam) in the stony valley [of Makkah]. We saw that 'Ammar, his father and his mother were being persecuted in the [scorching heat of] the sun, to give up Islam. Abu 'Ammar complained, '0 Rasul of Allah! Will the time pass in this way?' He [consoled him and] said, '0 the.children of Yasir! Keep patience. O Allah! forgive the children of Yasir; and they were forgiven.

The narration of Khabbab's (R.A.) suffering in the Cause of Allah:

(Hadrat] Khabbab said to Umar (R.A.) 'O Amirul Mumlnin! See [the condition of] my back.[1] According to another hadith Khabbab (R.A.) said, "My body was dragged over heaps of smouldering charcoals, k"ndled by them [i.e. the idolators], until the Wood and fat coming out

of my back quenched the fire.'"

THE SUFFERING BORNE BY ZUBAIR IBN 'AWAM (RADIALLAHU 'ANHU)

The afflictions caused by Zubair (R.A.)'s uncle to him and his injury in the Cause of Allah.

Abil-Aswad reported: "Zubair ibn al-'Awam (Radiallahu 'Anhu) enbraced Islam when he was eight years old and migrated to Madinah when he was eighteen years old. His uncle, [whose name was also] Zubair, used to roll him down in a mat and then hang it. Then he kindled a fire [below the mat so that the smoke would go into the mat], and asked him, 'Return to Kufr [i.e. give up Islam].[1] But Zubair would tell him, 'I will never go back to Kufr [Infidelity]."

[Hadrat] Hafs bin Khalid narrated, "One old man came to us from Mausil and said:. 'I was in the company of Zubair ibn al-'Awam (Radiallahu 'Anhu) on one of his journeys. Once he had to take an "Obligatory Bath" in a desert having no water, habitation or greenery. He asked me to erect a curtain between me and him. [While he was bathing] I accidently saw his body and found that the whole of his body was scarred with sword cuts. I told him, 'By Allah, I have seen so many scars over your body as I have not seen on any other person's body.' He said, 'Have you seen them?' I replied, 'Yes.' He said, By Allah, these scars are due to the Jihad [battle] along with the Rasul of Allah (Sallallahu alaihi wa Sallam) in the cause of Allah." 'Ali ibn Zaid narrated, "One person who saw Zubair [i.e. his body] told me that his chest was like a sieve having cuts of swords, spears and lances.' Furthermore Hadrat Aflah (R.A.)'s legs were bound by a rope and he was dragged through the town. Hadrat Uthman Bin Affan (R.A.) was bound (fastened) in a mat by his uncle which was then set alight.

FIRST MIGRATION TO ABYSSINIA:

When the Quraish made life impossible for many of the new converts, they came to Rasulullah (Sallallahu alaihi wa Sallam) and sought his permission to go to the nearby land of Abyssinia (now Ethiopia) across the Red Sea. He granted permission and in the month of Rajab of the 5th year of Rasulullah (Sallallahj alaihi wa Sallam)'s call fifteen persons (eleven men and four women) set out for Abyssinia. The following persons migrated in the first instance:

(1) 'Uthman bin 'Affan (Rad.A.) and his wife, Ruqayyah (Rad.A.), the daughter of Rasuluiiah (S.A.W.).
(2) Abu Hudhaifah bin 'Utbah (Rad.A) and his wife, Sahlah (Rad.A.).
(3) Zubair bin al-'Awam (Rad.A); the cousin of Rasulullah (S.A.W.).
(4) Mus'ab bin 'Umair (Rad.A).

(5) 'Abdur Rahman bin 'Auf (Rad.A).
(6) Abu Salmah al-Makhzumi and his wife, Umm Salmah (Rad.A).
(7) 'Uthman bin Maz'un (Rad.A.).
(8) 'Amir bin al-Rabi'ah (Rad.A) and his wife, Laila (Rad.A.).
(9) Abu Sabrah bin Abi Rahm (Rad.A.)
(10) Hatib bin 'amr (Rad.A).
(11) Suhail bin Baida (Rad.A).

THE QURAYSH ATTEMPT TO GET THE EMIGRANTS RETURNED

When Quraysh saw that the Rasui's companions were safely ensconced in Abyssinia and had found security there, they decided among themselves to send two determined men to the Negus to have them returned, so that they could seduce them from their religion and get them out of the home in which they were living in peace. So they sent 'Abdullah b. Abu Rabi'a and 'Amr b. al-'As b. Wa'il. They got together some presents for them to take to the Negus and his generals.

Muhammad b. Muslim al-Zuhri from Abu Bakr b. 'Abdu'l-Rahman from Umm Salama (wife of the Rasul (S.A.W.) said, 'When we reached Abyssinia the Negus gave us a kind reception. We safely practised our Deen, and we worshipped Allah and suffered no wrong in word or deed. When the Quraysh got to know of this, they decided to send two determined men to the Negus to give him presents of the choicest wares of Makkah. Leatherwork was especially prized there, so they collected a great many skins so that they were able to give some to every one of his generals. They sent 'Abdullah and 'Amr with instructions to give each general his present before they spoke to the Negus about the refugees. Then they were to give their presents to the Negus and ask him to give the men up. They carried out these instructions to the letter, and told each of the generals, 'Some foolish fellows from our people have taken refuge in the king's country. They have forsaken our religion and have not accepted yours, but have brought in an invented religion which neither we nor you know anything about. Our nobles have sent us to the king to ask him to return them, so when we speak to the king about them advise him to surrender them to us and not to speak to them, for their own people have the keenest insight and know most about their faults.'

This the generals agreed to do. Then they took their gifts to the Negus and when he had accepted them, they told him what they had already told the generals about the refugees. The generals said that the men had spoken truly, and their own people best knew the truth about the refugees, and they recommended the king to give them up and return them to their own people. The Negus was enraged and said, 'No, by God, | will not surrender them. No people who have sought my protection, settled in my country, and chosen me rather than others

shall be betrayed, until I summon them and ask them about what these two men allege. If they are as they say, I will give them up to them and send them back to their own people; but if what they say is false, I will protect them and see that they receive proper hospitality while under my protection.'

Then he summoned the Rasul (S.A.W.)'s companions, and when his messenger came they gathered together, saying one to another, 'What will you say to the man when you come to him? They said, 'We shall say what we know and what our Rasul (S.A.W.) commanded us, come what may.' When they came into the royal presence they found that the king had summoned his bishops with their sacred books around him. He asked them what was the religion for which they had forsaken their people, without entering into his religion or any other. Ja'far b. Abu Talib (R.A.) answered, '0 King, we were an uncivilized people, worshipping idols, eating corpses, committing abominations, breaking natural ties, treating guests badly, and our strong devoured our weak. Thus we were until Allah sent us a Rasul whose lineage, truth, trustworthiness, and clemency we know. He summoned us to acknowledge Allah's unity and to worship him and to renounce the stones and images which we and our fathers formerly worshipped. He commanded us to speak the truth, to be faithful to our engagements and mindful of the ties of kinship and about hospitality, and to refrain from crimes and bloodshed. He forbade us to commit abominations and to speak lies, and to devour the property of the orphans and not to vilify chaste women. He commanded us to worship Allah alone and not to associate anything with Him, and he gave us orders about prayer, almsgiving, and fasting (enumerating the commands of Islam). We confessed his truth and believed in him, and we followed him in what he had brought from Allah, and we worshipped Allah alone without associating aught with Him. We treated as forbidden what he forbade, and as lawful what he declared lawful. Thereupon our people attacked us, treated us harshly and seduced us from our faith to try to make us go back to the worship of idols instead of the worship of Allah, and to regard as lawful the evil deeds we once committed. When they got the better of us, treated us unjustly and circumscribed our lives, and came between us and our Deen, we came to your country, having chosen you above all others. Here we have been happy under your protection, and we hope that we shall not be treated unjustly while we are with you, 0 King.' The Negus asked if they had with them anything which had come from Allah, When Ja'far said that he had, the Negus commanded him to read it to him, so he read a passage from (Sura) Maryam. The Negus wept until his beard.was wet and the bishops wept until their scrolls were wet, when they heard what he read to them. Then the Negus said, 'Of a truth, this and what Jesus brought have come from the same source. You two may go, for by Allah, I will never give them up and they shall not be betrayed.' When the two had gone, 'Arm said, Tomorrow I will tell him something

that will uproot them all.' Abdullah, who was the more godfearing of them in his attitude towards us, said, 'Do not do it, for they are our kindred though they have gone against us.' He said, 'By Allah, I will tell him that they assert that Isa, son of Maryam, is *a* creature." He went to him in the morning and told him that they said a dreadful thing about Isa, son of Maryam, and that he should send for them and ask them about it. He did so and the people gathered together asking one another what they should say about Isa (A.S.) when they were asked. They decided that they would say what Allah had said and what the Rasul (S.A.W.) had brought, come what may. So when they went into the royal presence and the question was put to them, Ja'far (R.A.) answered, 'We say about him that which our Rasul (S.A.W.) brought, saying, he is the slave ,0! Allah and His Rasul, and his spirit, and His word, which He cast irito Maryam the blessed virgin.' The Negus took a stick from the ground and said, 'By Allah, Isa, son of Maryam, does not exceed what you have said by the length of this stick.' His generals about him snorted when he said this, and he said, Though you snort, by God! Go, for you are safe in my country.' Then he repeated three times the words, He who curses you will be fined. Not for a mountain of gold would I allow a man of you to be hurt'. Give them back their presents, for I have no use for them. God took no bribe from me when He gave me back my kingdom, that I should take a bribe for it, and God did not do what men wanted against me, so why should I do what they want against Him'. So they left his presence, crestfallen, taking away their rejected gifts, while we lived with him comfortably in the best security.

While we were living thus, a rebel arose to snatch his kingdom from him, and I never knew us to be so sad as we were, in our anxiety lest this fellow would get the better of the Negus, and that a man would arise who did not know our case as Negus did. He went out against him, and the Nile lay between the two parties. Rasul (S.A.W.)'s companions called for a man who would go to the battle and bring back news, and al-Zubayr b. al-Awwam volunteered. He was the youngest man we had. We inflated a waterskin and put it under his chest, and he swam across until he reached that point of the Nile where the armies faced one another. Then he went on until he met them. Meanwhile we prayed to Allah to give the Negus victory over his enemy and to establish him in his own country; and as we were doing so, waiting for what might happen, al-Zubayr came running, waving his clothes as he said, 'Hurrah, the Negus has conquered and Allah has destroyed his enemies and established him in his land.' By Allah, I never knew us to be so happy before. The Negus came back , Allah destroyed his enemy and established him in his country, and the chiefs of the Abyssinians rallied to him. Meanwhile we lived under very favourable conditions.

THE ABYSSINIANS REVOLT AGAINST THE NEGUS

When the Negus accepted Islam the Abyssinians revolted against him. Ja'far b. Muhammad told me on the authority of his father that the Abyssinians assembled and said to the Negus, 'You have left our religion' and they revolted against him. So he sent to Ja'far and his companions 'and prepared ships for them, saying, 'Embark in these and be ready. If I am defeated, go where you please; if I am victorious, then stay where you are.' Then he took paper and wrote, 'He testifies that there is no God but Allah a/id that Muhammad is His slave and Rasul,'. Then he put it in his gown near the right shoulder and went out to the Abyssinians, who were drawn up in array to meet him. He said, '0 people, have I not the best claim among you?' 'Excellent.' Then what is your trouble?' 'You have foresaken our religion and assert that Isa is a slave.' Then what do you say about Isa?' 'We say that he is the Son of God.' The Negus put his hand upon his breast over his ^own, (signifying), 'He testifies that Isa, the Son of Maryam was no more than this." By this he meant what he had written, but they were content and went away. News of this reached Rasul (S.A.W.), and when the Negus died he prayed for him and begged that his sins might be forgiven.

RETURN OF EMIGRANTS FROM ABYSSINIA:

While the Muslims were in Abyssinia, it was rumoured that the Quraish had accepted Islam. Hearing this about thirty immigrants returned to Makkah. On reaching Makkah the falsehood of the rumour was realised, some of them stayed in Makkah while others returned to Abyssinia and remained there until Rasulullah (Sallallahu alaihi wa Sallam) migrated to Madinah, and joined him there.

HAMZA (RAD.A.) ACCEPTS ISLAM

A man of Aslum, who had a good memory, told me that Abu Jahl passed by Nabi (Sallallahu alaihi wa Sallam) at al-Safa, insulted him and behaved most offensively, speaking spitefully of his religion and trying to bring him into disrepute. When Rasul (Sallallahu alaihi wa Sallam) did not speak to him, he betook himself to the assembly of Quraysh at the Kabah and sat there. A freed woman, belonging to 'Abdullah was in her house listening to what went on. Within a little while Hamza b. 'Abdu'l-Muttalib arrived, with his bow hanging from his shoulder, returning from the chase, for he was fond of hunting and used to go out shooting. When he came back from a hunt he never went home until he had circumambulated the Kabah then passed by an assembly of the Quraysh, stopped and saluted and talked with them. He was the strongest man of the Quraysh, and the most unyielding. Rasulullah (Sallallahu alaihi wa Sallam) had gone back to his house. When Hamza (R.A.) passed by this woman, who

asked him if he heard of what Abu'l-Hakam b. Hisham had done just recently to his nephew, Muhammad; how he had found him sitting quietly there, and insulted him, and crushed him, and treated him badly, and that Muhammad had answered not a word, Hamza was filled with rage. He went out at a run and did not stop to greet anyone, meaning to punish Abu Jahl when he met him. When he got to the masjid he saw him sitting among the people, and went up to him until he came close to him. He lifted up his bow and struck him a violent blow with it saying, 'Will you insult him when I follow his religion, and say what he says? Hit me back if you can!' Some of B.Makhzum got up to go to Abu Jahl's help, but he said, 'Let Abu 'Umara alone for, by God I insulted his nephew deeply.' Hamza's Islam was complete, and he followed Rasulullah (SAW.)'s commands. When he became a Muslim the Quraysh recognized that Rasul (S.A.W.) had become strong, and found a protector in Hamza, and they abandoned some of their harassing ways.

UMAR (R.A.) ACCEPTS ISLAM

Hamza was famed as a fighter all over Arabia. After he took this action people gained new courage and the number of Muslims went up to thirty. At this time there were two highly influential people in Makkah -Umar ibn Khattab and Abu Jahl ibn Hisham. Rasulullah (Sallallahu alaihi wa Sallam) offered a prayer to Allah: "Rabb strengthen Islam by means of Umar ibn Khattab or Abu Jahl ibn Hisham" This prayer was accepted in the former's favour. Before Umar (R.A.) accepted Islam, when he appeared to be in the forefront of the opposition to the Rasulullah (Sallallahu alaihi wa Sallam)'s call, some Muslims emigrated to Abyssinia. Umm Abdullah bint Abu Hathma was one of them. She tells her own story in these words:

"We were setting off for Abyssinia. My husband, 'Amir', had gone to collect some of his belongings. All of a sudden, 'Umar ibn Khattab a man who had subjected us to untold suffering and torment, came and stood next to me. He had not up to that point accepted Islam. 'Umm Abdullah,' he said to me, 'are you going away somewhere?' 'We are,' I replied, "for you people inflict such suffering upon us and torment us so that we must go and seek a place for ourselves in Allah's land. We will keep going until Allah releases us from our affliction.' 'May Allah be with you,' Umar said, and tears were running down his face as he was talking. I had never seen him like this before. Then he went on his way, and he was certainly very sad to- see us leave Makkah." (Al Bidayah wa al Nihayah, Vol.111,p.79)

Umar (Rad A.), of whom all the Muslims are justly proud, and the disbelievers still dread, was most adamant in opposing Rasul (Sallallahu alaihi wa Sallam) and very prominent in persecuting the Muslims before he embraced Islam. One day, the Quraysh in a

meeting called for somebody to volunteer himself
assassination of Rasul (Sallallahu alaihi wa Sallam). Umar
offered himself for this job. With sword hanging from his neck
out straight away on his errand. On his way he met Sa'd
Waqqas of the Zuhrah clan. 'Umar (R.A.) told him where he wa

Sa'ad commented "But do you not see that Banu Hashim
Zuhrah and Banu Abde Munaf are likely to kill you in retaliation

'Umar (upset at the warning), replied:

"It seems that you also have renounced the religion o
forefathers. Let me settle with you first".

So saying, 'Umar drew out his sword. Sa'd announcing his Isl
also took out his sword. They were about to start a duel when S
said: "You had better first set your own house in order. Your s
and brother-in-law both have accepted Islam."

Hearing this, Umar flew into a towering rage and turned his
towards his sister's house. The door of the house was bolte
inside and both husband and wife were receiving lessons in the
from Khabbab (Rad.A.). Umar knocked at the door and shouted
sister to open it. Khabbab (Rad.A.) hearing the voice of 'Um
himself in some inner room, forgetting to take the leaves of the
Quran with him. When his sister opened the door, Umar hit her
head, saying:

"O, enemy of yourself. You too have renounced your religion
head began to bleed. He then went inside and inquired, "Wha
you doing? And who was the stranger I heard from outside
brother-in-law replied, "We were talking to each other." Umar s
him, "Have you also forsaken the creed of your forefathers and
over to 'the new religion?" The brother-in-law replied, "But what
new Deen be the better and the true one?" Umar got beside h
with rage and fell on him, pulling his beard and beating him
savagely. When his sister intervened, he smote her so violently
face that it bled most profusely. She was, after all, Umar's siste
burst out:

"Umar! we are beaten only because we have become Muslims. L
we are determined to die as Muslims. You are free to do whateve
like."

When 'Umar had cooled down and felt a bit ashamed over his si
bleeding, his eyes fell on the pages of the Quran left behind by Kh
(Rad.A.). He said, 'Alright show me, what are these?" "No", sai
sister, "you are an unclean person, you cannot touch the Script
He insisted, but his sister was not prepared to allow him to touc
leaves unless he washed his body. 'Umar at last gave in. He washe

his body and then began to read the leaves. It was Surah "Taha". He started from the beginning of the Surah, and he was a changed man altogether when he came to the verse:

"Lo! I, indeed I am Allah. There is none worthy of worship save Me. So serve me and establish Salaat for My remembrance." He said: "Alright, take me to Muhammad (Sallallahu alaihi wa Sallam)." On hearing this, Khabbab (Rad.A.) came out from inside and said: "0, Umar! Glad tidings for you, Yesterday (on Thursday night) Rasul (Sallallahu alaihi wa Sallam) prayed to Allah, '0, Allah strengthen Islam with either Umar or Abu Jahl, whomsoever Thou likest'. It seems that his prayer has been answered in your favour."
'Umar then went to Rasul (Sallallahu alaihi wa. Sallam) and embraced Islam on Friday morning. Umar's Islam was a terrible blow to the morale of the unbelievers, but still the Muslims were few in number and the whole country was against them. The disbelievers intensified their efforts for the complete annihilation of the Muslims and the extinction of Islam. With 'Umar on their side, the Muslims now started saying their Salaat in the Haram. Abdullah bin Mas'ood (R.A.) says: "Umar's Islam was a big triumph, his emigration to Madinah a tremendous reinforcement and his accession to the Caliphate a great blessing for the Muslims." We could not pray at the Kabah until he became a Muslim, and when he did so he fought the Quraysh, until he could pray there and we joined him".

THE FIRST ONE WHO PRONOUNCED THE QURAN LOUDLY

Yahya b. 'Urwa b. al-Zubayr told me from his father that the first man to read the Quran loudly in Makkah after the Rasul (S.A.W.) was 'Abdullah b. Mas'ud. The Rasul's companions came together one day and remarked that Quraysh had never heard the Quran distinctly read to them, and who would make them listen to it? When Abdullah said that he would, they replied that they were afraid on his behalf and they wanted only a man of good family who would protect him from the populace if they attacked him. He replied, 'Let me alone, for Allah will protect me.' In the morning he went to the sanctuary while Quraysh were in their conferences, and when he arrived at the Maqam, he read, 'In the name of Allah, the Compassionate, the Merciful," raising his voice as he did so, 'the Compassionate Who taught the Quran.'

Then he turned towards them so that they noticed him, and they said, 'What on earth is this son of a slave woman saying?' And when they realized that he was reading some of what Muhammad (S.A.W) prayed, they got up and began to hit him in the face; but he continued to read so far as Allah willed that he should read. He returned to his companions with the marks of their blows on his face. They said, This is just what we feared would happen to you.' He said, Allah's enemies

were never more contemptible in my sight than they are n[...] you like I will go and do the same thing before them tomorr[...] said, 'No, you have done enough, you have made them liste[...] they don't want to hear.'

THE QURAYSH LISTEN TO RASULULLAH (S.A.W.) READING

Muhammad b. Muslim told me that he was told that Abu Safyan b. Harb and Abu Jahl b. Hisham and al-Akhnas b. Shariq an ally of B. Zuhra, had gone out by night to listen to Rasul (S.A.W) as he was praying in his house. Everyone of them chose a place to sit where could listen, and none knew where the other was sitting. So they passed the night listening to him, until as the dawn approached th dispersed. On the way home they met and reproached one anoth and one said to the other, 'Don't do it again, for if one of the light-minded fools sees you, you will arouse suspicion in his mind.' Th they went away, until on the second night everyone of them return again to his place, and they passed the night listening. Then at da the same thing happened again, and again on the third night, whe the morrow they said to one another, 'We will not go away until we a solemn obligation that we will not return.' This they did and the dispersed. In the morning al-Akhnas took his stick and went to th house of Abu Sufyan, and asked him to tell him his opinion of wha had heard from Muhammad. He replied, 'By God, I heard things th know, and know what was meant by them, and I heard things who meaning I don't know nor what was intended by them.' Al-Akhna replied, 'I feel precisely the same.' Then he left him and went to A Jahl's house, and asked him the same question. He answered, 'W did I hear! We and B. 'Abdu Manaf have been rivals in honour. The have fed the poor, and so have we; they have assumed others' burdens, and so have we; they have been generous, and so have w until we progressed side by side, and we were like two horses of e speed. They said, "We have a Rasul to whom revelation comes fro heaven", and when shall we attain anything like that? By God, we never believe in him and treat him as truthful,' Then al-Akhnas got and left him.

WHAT 'UTBA SAID ABOUT RASULULLAH (SALLALLAHU ALAIHI WA SALLAM)

Yazid b. Ziyad from Muhammad b. Ka'b al-Qura2i told me that he w that 'Utba b. Rabi, who was a chief, said one day while he was ; sitti Quraysh assembly and the Rasul was sitting in the Masjid by hims should I not go to Muhammad and make some *I,* proposals to him he accepts in part, we will give him whatever f he wants, and he will in peace?' This happened when Hamza had accepted Islam and t that the Rasul's followers were

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increasing and multiplying. They thought it was a good idea, and 'Utba went and sat by the Rasul and said, '0 my nephew, you are one of us you know, of the noblest of the tribe and hold a worthy position in ancestry. You have come to your peop.'e with an important matter, dividing their community thereby and ridiculing their customs, and you have insulted their gods and their religion, and declared that their forefathers were unbelievers so listen to me and I will make some suggestions, and perhaps you will be able to accept one of them.' The Rasul *agreed,* and he went on, 'If what you want is money, we will gather for you of our property so that you may be the richest of us; if you want honour, we will make you our chief so that no one can decide anything apart from you; if you want sovereignty, we will make you king, and if this ghost which comes to you, which you see, is such that you cannot get rid of him, we will find a physician for you, and exhaust our means in getting you cured, for often a familiar spirit gets possession of a man until he can be cured of it,' or words to that effect. Rasulullah (SAW) listened patiently, and sajd: 'Now listen to me, "In the name of Allah, the compassionate and Merciful, Ham Meem, a revelation from the compassionate, the Merciful, a book whose verses are expounded as an Arabic Quran for a people who understand, as an announcement and warning, though most of them turn aside listening and say, 'Our hearts are veiled from that which you invite us." Then the Rasul continued to recite it to him. When 'Utba heard it from him, he listened attentively, putting his hands behind his back and leaning on them as he listened. Then the Rasul ended at the prostration and prostrated himself, and said, 'You have heard what you have heard, Abu'l-Walid; the rest remains with you.' When 'Utba returned to his companions they noticed that his expression had completely altered, and they asked him what had happened. He said, that he had heard words such as he had never heard before, which were neither poetry, spells, nor witchcraft. Take my advice and do so as I do, leave this man entirely alone for, by God, the words which I have heard will be blazed abroad. If (other) Arabs kill him, others will have rid you of him; if he gets the better of the Arabs, his sovereignty will be your sovereignty, his power your power, and you will be prosperous through him." They said, 'He has bewitched you with his tongue.' To which he answered, 'You have my opinion, you must do what you think fit.'

BOYCOTT OF HASHMITE BY QURAISH:

The non-believers of Makkah, having failed in stopping the growth of 'slam by persecution, injury and condemnation of Rasulullah (Sailalllahu alaihi wa Sallam), now rersorted to excommunication and boycotted him pnd those members of his noble family- (Banu Hashim) who supported him. in the 7th year of Rasulullah (Sallallahu alaihi wa Sallam)'s call all 'he chiefs of Makkah drafted an agreement against the Hashmites. Under the agreement a total boycott of the Hashmites was

proclaimed; nobody was entitled to have any relation with them whatsoever until Muhammad (Sallallahu alaihi wa Sallam) was executed or handed over to the Quraish. The agreement was written by Mansur bin 'Ikrimah and was signed by all the leaders of Makkah. It was hung on the Kabah. This cruel boycott was to have grave consequences to the health and lives of the Muslims. Abu Talib and his family (including Rasulullah Sallallahu alaihi wa Sallam) were compelled to retire to a secluded valley in Makkah known as Shi'b-e-Abu Talib (The Quarter of Abu Talib). Then followed a period of great hardships for Banu Hashim and the Muslims. All material supplies to the valley were cut off. The plight of the children was particularly pitiable. Sometimes they ate leaves of wild plants. Abu Talib and his family faced every challenge for the Message of Hadrat Muhammad (Sallallahu alaihi wa Sallam). This state of affairs continued for three long years. At last some of the Makkan leaders Hisham 'Amir, Zuhair, Mut'im bin 'Adi, 'Adi bin Qais, Zam'ah bin al-Aswad etc, took pity on the Banu Hashim and ended the agreement hung on the Ka'bah, a part of which was already eaten by white ants, Abu Talib and Rasul (S.A.W.) then returned to their homes.

DEATH OF ABU TALIB AND KHADIJAH:

Shortly after the lift of the ban on the Hashmites, Rasulullah (Sallallahu alaihi wa Sallam) suffered two great losses. His loving uncle Abu Talib who supported him in the face of so much died in the 10th year of his call. According to a Hadith in Bukhari, he did not accept Islam and died on the pagan religion. When Rasul (Sallallahu alaihi wa Sallam)'s uncle, Abu Talib, lay dying, people came to him and asked him to settle matters between his nephew and themselves before he died. Take an undertaking from him on our behalf, and one from us on his behalf, so that he should have nothing to do with us, nor us with him," they said. Abu Talib called his nephew, and asked him what he wanted of the people. Rasul (Sallallahu alaihi wa Sallam) replied that he just wanted them to testify that there was none worthy of being served save Allah, and forsake all other objects of worship. His people, however, were unwilling to accept this. When everyone went away, Abu Talib said to his nephew: "You know, I don't think it was anything very difficult that you asked of them." On hearing his uncle's words, Rasul (SAW.)'s hopes soared that perhaps he would accept Islam. "Uncle," he said, "then why don't you testify to the oneness of Allah, so that I may be i able to intercede for you on the Day of Judgement." (Al Bidayah wa al] Nihayah). Rasul (S.A.W.) was sorely disappointed that his uncle never ; accepted Islam. After the death of his' Beloved uncle Abu Talib the beloved Rasul faced another tragedy, the death of his beloved wife , Khadijah (Rad.A.), who had been his first and continuous support in all ; his struggles.

Rasulullah (Sallallahu alaihi wa Sallam) referred to this year as "'Am al-Huzn". The Year of Sorrow. After the death of Khadijah (Rad.A.),

Rasulullah (Sallallahu alaihi wa Sallam) married a widow, Hadrat Saudah (Rad.A.) because the children were young and they needed an experienced person to bring them up. The 'Nikah' with 'A'ishah (Rad.A) also took place in the same year but she only began to live with him atte." the Hijrah. According to some historians, the "Nikah" with 'Ai'shah (Rad.A.) took place after Mi'raj.

AL-TUFAYL B. 'AMR AL-DAUSI ACCEPTS ISLAM

When Allah protected Nabi (S.A.W.) from the disbelievers they began to warn Bll new-comers against him. Al- Tufayl an intelligent man used to say that he came to Makkah, and some of the Quraysh immediately came up to him saying that Nabi (Sallallahu alaihi wa Sallam) has done them much harm; divided their community and disunited it, and that he talks like a sorcerer separating a man from his father, his brother, and his wife. We are afraid that he will have the same effect on you and your people, so don't speak to him nor listen to a word from him.' They were so insistent that I decided to listen to them and I went so far as to stuff cotton in my ears when I went to the masjid fearing that I might overhear a word or two against my will. When I got to the masjid, Rasulullah (S.A.W.) was standing at prayer by the Kabah, so I stood near him. Allah had decreed that I should hear something of his speech and I heard a beautiful saying. So I said to myself, Allah bless my soul! Here am I, an intelligent man, a poet, knowing perfectly well the difference between good and evil, so what is to prevent me from listening to what this man is saying? If it is good I shall accept it; if it is bad I shall reject it.' I stayed until Rasul (S.A.W.) went to his house and I followed him and entered the house with him. I told him what his people had said and that they had so scared me that I had stuffed cotton In my ears lest I should hear what he was saying. But Allah had not allowed me to remain deaf and I heard a beautiful saying. 'So explain the matter to me,' I said. Rasul (S.A.W.) explained Islam to me and recited the Quran to me. By Allah I never heard anything finer nor anything more just. So I became a Muslim and bore true witness. I said, 'O Rasul of Allah I am a man of authority among my people and when I go back and call them to Islam, pray to Allah to give me a sign which will help me when I preach to them.' He said, '0 Allah give him a sign.'

I went back to my people and when I came to the pass which would bring me down to the settlement a light like a lamp played between my eyes and I said, 'O Allah not in my face! for I fear that they will think that a dire punishment has befallen my face because I have left their religion.' So the light moved and lighted on the top of my whip. The people began to look at that light attached to my whip like a candle while I was coming down from the pass to them. I continued In the Daus country calling them to Islam until Rasul (S.A.W.) migrated to Madinah and the Battle of Badr, Uhud, and the Trench took place. I

went to Rasul (S.A.W.) with my converts while he was in Kha
arrived at Madinah with seventy or eighty households of Dau
then we joined Rasul (S.A.W.) in Khaybar, where he gave us an
share of the booty with the Muslims.

I remained with Rasul (S.A.W.) until Allah opened Makkah to hi
then I asked him to send me to burn Dhu'l-Kaffayn, (the image o
b. Humama.) and he did.

I returned to Madinah to Rasul (S.A.W.) and remained with him u
passed away. (Amr was slain as martyr in al-Yamama in the year
Yarmuk in the time of'Umar (R.A.) dying as a martyr while his so
severely wounded and recovered later.)

RASULULLAH (SALLALLAHU ALAIHI WA SALLAM) AT TA'IF AND HIS ZEAL FOR DA'WAH (INVITATION TO ALLAH)

t

After the death of Abu Talib the opposition at Makkah grew greater
by day and the enemies of Islam began to redouble their persecutio
Rasulullah (Salllallahu alaihi wa Sallam) was then forced to turn his
attention towards the second biggest city of Arabia: Ta'if. He trave
Ta'if and invited its inhabitants towards Islam. But all the chieftains
clan refused even to listen to Rasulullah (Sallallahu alaihi wa Sallam)
treated him most contemptuously and rudely. When Rasulullah
(Sallallahu alaihi wa Sallam) was leaving the town they told a gang o
vagabonds to pelt him with stones. He was pelted so much that hi
whole body was covered with blood and his shoes were clogged to
feet. He left the town in a woeful plight. When he was far out of tow
safe from the rabble, he prayed to Allah thus: "O, my Allah! To The
complain of the feebleness of my strength, of my lack of resourcef
and my insignificance in the eyes of the people. 0, Most Merciful of
capable of showing mercy! Thou art the Rabb of the weak and thou
own. Rabb to whom art thou to entrust me, to an unsympathetic fo
would sullenly frown at me, or to an alien to whom Thou hast given
control over my affair? Not in the least do I care for anything excep
may have Thy protection for mytelf. In the light of Thy face do I see
shelter - the light of which illumines the Heaven and dispels all sorts
darkness, and which controls all affairs in this world as well as in th
Hereafter. May it never be that I should incur Thy wrath, or that Tho
should be displeased with me. I must remove the cause of Thy
displeasure till Thou art pleased. There is no strength nor power bu
through Thee."

The Heavens were moved by the prayer and Jibra'il (A.S.) appea
before Rasulullah (Sallallahu alaihi wa Sallam) greeting him w
"Assalamu 'alaikum" and said:

"Allah knows all that has passed between you and these people. He has deputed an angel incharge of the mountains to be at your command."

Saying this Jibra'il (A.S.) ushered the angel before Rasul (Sallallahu alaihi wa Sallam). The angel greeted him and said:

"0 Rasul (Sallallahu alaihi wa Sallam). I am at your service. If you wish, I can cause the mountains overlooking this town to collide with each other, so that all the people therein would be crushed to death, or you may suggest any other punishment for them."

The merciful and noble, Rasul (Sallallahu alaihi wa Sallam) said:

"Even if these people do not accept Islam, I do hope from Allah that there will be persons from among their progeny who would worship Allah and serve His cause."

This incident not only demonstrates the great moral character and mercy of Rasul (Sallallahu alaihi wa Sallam) but also his zeal for preaching Islam and the great confidence he had in Allah. Although he was alone among all opponents he did not give up his duty of inviting people towards Allah.

As a matter of fact the suffering that Rasul (Sallallahu alaihi wa Sallam) underwent at Ta'if raised his character and personality.

'Utba and Shayba who had seen what happened were moved with compassion and called a young Christian slave of theirs called 'Addas and told him to take a bunch of grapes on a platter and give them to Nabi (S.A.W.) to eat. 'Addas did so and when Rasul (S.A.W.) put his hand in the platter he said "In the name of Allah" before eating. 'Addas looked closely into his face and said, "By Allah, this is not the way the people of this country speak." Rasul (S.A.W.) then asked 'Then from what country do you come, 0 'Addas? and whatls^your Deen?" He replied that he was £ Christian and came from Nineveh. "From the town of the righteous man Jonah son of Mattal," said Rasul (S.A.W.). But how did you know about him?" asked 'Addas. "He is my brother; he was a Nabi and I am a Nabl," answered Rasul (S.A.W.) 'Addas bent over him and kissed his head, his hands, and his feet.

'The two brothers were looking on and one said to the other, "He's already corrupted your slave!" And when 'Addas came back they said to him: "You rascal, why were you kissing that man's head, hands, and feet?" He answered that he was the finest man in the country who had told him things that only a prophet could know. They replied, "don't let him seduce you from your religion, for it is better than his."

UP HILL ROAD

ABBAAS (R.A.) DEFENDS RASULULLAH (S.A.W.)

ou Jahl threw a stone at Rasul (S.A.W.), drawing blood from his
Rasul (S.A.W.)'s uncle. Abbas, heard about this Though at the
s had not accepted Islam, family pridei movedI himi to ?o and
Jahl in return. Then he came to Rasul (SAW.). •Nephew", he
hantly. "I have taken your revenge. It would make me happier if
o accept Islam," replied Rasulullah (S.A.W.)-

INVITATION TO ABU JAHL

Hashim, to which tribe Rasul (S.A.W.) belonged, were the cream
ciety. Since his tribe was already in a dominant position in Arabia,
ople thought that perhaps he wantedto consolidate his own
and be crowned king. But his actions showed that he was
in only one thing, and that was to convey to the people the
e of preparing themselves for the next world. So persistently
emphasise this matter the sometimes the leaders of the Quraysh
ad with him in almost desperate terms to leave them alone.
ad," Abu Jahl once said to him, "will you stop insulting our gods?
t want us to bear witness that you have communicated your
then all right: we bear witness, you certainly have communicated
ayah wa al Nehaya)

ople were prevented by jealousy from accepting the message of
people always find it very difficult to accept the fact that someone
been given a knowledge of reality that they themselves have been
aihaqi has related, on the authority of Mughirah ibn Shu'bah, how
once took Rasul (S.A.W.) aside and said to him, "By Allah, I know
hat what you say is true, but one thing stops me from believing.
Qusayy say that they are the gatekeepers of the Kabah. and I
h them. They say that it is their jobs to bear water for pilgrims,
n I agree. They claim a place in the Darun Nadwa, and I agree that
every right to it. They say that it is their responsibility to carry the
in battle, and again I agree. Now they^ay that there is a Nabi
em. This I cannot accept." (Al Bidayarnwa Al Nihayah, Vol.111).

THE AFFAIR OF THE IRASHITE WHO SOLD HIS CAMELS TO ABU JAHL

d by 'Abdu'l-Malik b. 'Abdullah who had a good memory: A man
sh brought some camels of his to Makkah and Abu Jahl bought
m him. He did not pay the money, so the man came to

the assembly of Quraysh when Rasul (S.A.W.) was sitting at the side of the masjid and said: 'Who among you will help me to get what is due to me from Abu'l-Hakam b. Hisham? I am a stranger, a wayfarer, and he will not pay his debt.' They said: 'Do you see that man sitting there?' pointing to Rasul (S.A.W.). In fact they were mocking at him for they knew quite well of the enmity between him and Abu Jahl). 'Go to him. He'll help you to your right.'

The man went and stood near Rasul (S.A.W.) and said, O Servant of Allah, Abu'l-Hakam b. Hisham has witheld the money he owes me. I am a stranger, a wayfarer, and I asked these men to tell me of someone who would help me to rny right and they pointed to you, so get my money from him, Allah bless you.' He said, Go to him, and Rasul (S.A.W.) got up and went with him, When they saw this, the men said to one of their number, 'Follow him.' Rasul (S.A.W.) went to his house and knocked on the door, and when he asked who was there he said, 'Muhammad! Come out to me.' He came out to him, pale with agitation, and Rasul (S.A.W.) said, 'Pay this man his due." 'One moment until i give him his^money,' he said, and went indoors and came out again with the amount he owed and paid it to the man. Rasul (S.A.W.) went away saying, 'Go about your business.' The Irashite went back to the gathering and said, 'May Allah reward him, for he has got me my due.'

Then the man they had sent after him came back and reported what he had seen. 'It was extraordinary,[1] he said; he had hardly knocked on the door when out he came breathless with agitation,[1] and he related what had happened. Hardly had he done so when Abu Jahl himself came up and they said: 'Whatever has happened, man? We've never seen anything like what you've done.' 'Confound you,' he said; 'By Allah as soon as he knocked on my door and I heard his voice I was filled with terror. And when I went out to him there was a camel stallion towering above his head. I've never seen such a head and shoulders and such teeth on a stallion before. By Allah, if I'd refused to pay up he would have eaten me.' The enemies of Allah tried to make a joke but it turned against them.

RUKANA AL-Mb'TTALIB WRESTLES WITH RASUL (S.A.W.)

My father Ishaq b. Yasar said: Rukana was the strongest man among Quraysh, arid one day he met Rasul (S.A.W.) alone in one of the passes of Makkah. 'Rukana,' said he, 'why won't you fear Allah and : accept my preaching?' If I know that what you say is true I would j follow you,' he said. Rasul (S.A.W.) then asked him if he would recognize that he spoke the truth if he threw him, and when he agreed, ; they began to wrestle, and when Rasul (S.A.W.) got a firm grip of him j

he threw him to the ground, being unable to offer any effective resistance, he said, 'Do it again, Muhammad,' and he did it again. This is extraordinary,' he said, 'can you really throw me?' 'I can show you something more wonderful than that if you wish. I will call this tree which you see and it will come to me.' 'Call it,' he said. He called it and it advanced until it stood before Rasul (S.A.W.). Then he said, Retire to your place,' and it did so.

Then Rukana went to his people the B.'Abdu Manaf and told them that their tribesman could compete with any sorcerer in the world, for he had never seen such sorcery in his life, and he went on to tell them of what he had seen and what Muhammad (S.A.W.) had done.

Questions:

1. Narrate how Salman (R.A.) accepted Islam.
2. Describe the suffering borne by Rasulullah (S.A.W.).
3. Describe the suffering borne by Sahabah (R.A.)
4. Relate the various attempts to dissuade Nabi (S.A.W.) from his call.
5. Narrate what transpired in the cave of Hira.
6. State how Hamza (R.A.) and Umar (R.A.) accepted Islam.
7. Write about Rasuluilah (S.A.W.)'s efforts in Taif.

THE LATTER PHASE IN MAKKAH THE "MI'RAJ" OR 'ISRA" (ASCENSION):

According to a number of historians the "Mi'raj" or "Isra" took place 18 months before the Hijrah. Angel Jibra'il (A.S.) told Rasulullah (Sallailahu alaihi wa Sallam) about Allah's command concerning Mi'raj (Ascension) and Rasulullah (Sallailahu alaihi wa Sallam) was the first to be taken to the great masjid at Jerusalem from where he was to have an audience with the Almighty. All this took place in a very short space of time. Seeing the enormous growth of fast vehicles and Sputniks, Satellites and Apollos in these times, the visit of Rasulullah (Sallailahu alaihi wa Sallam) to the heaven and the Sublime Throne is not impossible at all. Some people are ignorant enough to regard this miracle as metaphoric but if man with all his limatations can visit the moon, then what is impossible for Allah. This is one of the greatest miracles of Rasulullah (Sallailahu alaihi wa Saliam) proving his Nabuwaat till "Qiyamah". The Noble Quran describes the Mi'raj in the following words:

> "Praise be to Him Who carried His servant by night from the sacred Masjid (i.e. al-Masjid al-Aqsa) to the Furthest Masjid whose precincts we have blessed, that we might show him some of Our signs for He is the Hearer and the Seer." (17:1)

MI'RAJ:

This is the miraculous journey from Makkah to the furthest masjid at Jerusalem, and then an ascent through the sphere of the heavens where Nabi (Sallallahu alaihi wa Sallam) enjoyed the company of Ambiyaa and angels beyond where even Jibraeel (A.S.) could not ascend, until finally he reached the presence of the Almighty Allah.

This important journey is known as Mi'raj which literally means ascent or ascension. In Islamic parlance the ascension of Nabi Muhammad (peace be upon him) to the heaven is called Isra which signifies a night journey. The journey is described in chapters 17 and 53 of the Quran:

> Glory be to Him, who carried His servant by night from the sacred Masjid to ths distant Masjid - the precincts of which We have blessed - in order that We might show him some of Our signs. (17:1)

This verse describes the initial stage of the journey from Makkah to Jerusalem, and explains its purpose to be the manifestation of the extraordinary signs of Providence. The noteworthy feature is that the journey took place within a part of the night in spite of the fact that the distance between Makkah and Jerusalem is several hundred miles. Another chapter of the Quran which gives an account of Mi'raj reveals some details of Rasulullah (Sallallahu alaihi wa Sallam)'s experience in the heavens where he is described as having witnessed the Divine Glory and Manifestation at the closest possible propinquity.

In both these places the events have been described as extraordinary and the Quranic version belies the misconception that the whole event was merely a dream.

There are many authentic traditions from Rasulullah (Sallallahu alaihi wa Sailam) concerning the night journey contained in Bukhari and Muslim and other reliable collections of Hadith. Here we quote a few of them. Rasulullah (Sallallahu alaihi wa Sallam) described the extraordinary experience in the following words:

"I was one night sleeping at Makkah in the house of Umm Hani, daughter of Abu Talib and a sister of 'Ali, when Jibraeel came to me. He rent the roof of the house and brought me to the Hatim near the Kabah. He opened my chest on the side of the heart, washed it with the water of Zamzam in a golden basin, filled it with wisdom and mercy and put it back in its place. Then he brought a horse (Burraq) to me, which resembled lightning in swiftness and lustre, was of clear white colour, medium in size, smaller than a mule and taller than an ass, quick in movement that it put its feet on the farthest limit of the sight. He made me ride it and carried me to Jerusalem. He tethered the Burraq to the ring of that masjid to which all the prophets in Jerusalem

used to tether their beasts, and I led two Rak'ahs of prayers with them. After that Jibraeel (A.S.) took me to the heavens on the same horse. When we reached the first heaven, the guarding angel said: "Blessed be thy arrival" and opened the door of the heaven. The angels congratulated me and opened the gate. I visited the Ambiyaa (peace be upon him) and saluted them. They returned my salutation and said: "Good brother, blessed be thy arrival!" then they expressed their faith in my Nabuwaat. Then I reached the third heaven and met Yusuf (may peace of Allah be upon him) and saluted him. He welcomed me and returned my salutation and expressed his faith in my Nabuwaat. Then I was carried to the fifth heaven. There I met Nabi Ha'run (may peace of Allah be upon him). I saluted him and he returned my salutation and expressed his faith in my Nabuwaat.

Then I reached the sixth heaven. I met Musa there. I saluted him and he returned my salutation. Then I reached the seventh heaven and met Ibrahim and saluted him. He returned my salutation. Then I was carried to the Sidarat al-Muntaha. Then I was shown the Bait al-Ma'mur which is a Ka'bah encompassed daily by seventy thousand angels, so that the angels who once encompassed it would not have their turn again till the resurrection. I saw Jannat and Jahannum. Then Jibraeel (A.S.) stopped and I was presented to the Divine Presence and experienced the thrill of witnessing the Divine Glory and Manifestation. Fifty daily prayers were ordained for my followers. On my return, I spoke to Musa that my followers had been enjoined to pray fifty times a day. Musa said: "Your followers cannot perform so many prayers: I have already tried the children of Isra'il. Go back to Allah and ask for a remission in number," I went back to the presence of Allah and stated that my followers could not bear so many prayers. The Almighty Allah, glory be to Him, made a reduction of ten prayers. When I reported this to Musa, he urged me again to request for a further reduction. I again begged my Rabb to reduce the number still further. I went again and again in the presence of Allah at the suggestion of Musa for reduction in the number of prayers till these were reduced to five only. Musa again asked me to implore for further reduction, but I said: "I feel ashamed now of repeatedly asking Allah the Lofty and High, for the reduction. I accepted five daily prayers. Allah commanded that these five prayers shall be rewarded as fifty prayers."

[11] is also recorded in Hadith that Rasulullah (S.A.W.) led a congregrational prayer of the Ambiyaa in Bait-ul-Muqaddas.

Moreover, the Mi'raj has been expressed by the word Isra, which signifies a journey both of body and soul together in a part of a night as ft has been pointed out in the Noble Qur'an: The angels said: "O Verily we are the messengers of the Rabb they shall not reach thee. So travel with thy people in a part of the night.(11:81)

Likewise in another chapter of the Qur'an, it has been clearly stated:

> And We inspired Musa saying: Take away my slaves by night, for ye will be pursued. (26:52)

Here the words Isra denotes travel by night, and it is obvious that it refers to bodily movement.

It is also recorded that as the story of Mi'raj. spread around, the unbelievers scoffed at it. Had it been only a dream, there would have been no occasion for such a reaction about it. The Noble Quran testifies to the bodily ascension of Muhammad (S.A.W.) in Surah Najm as well:

> Then he drew nigh and came down. Till he was (distant) two bows length or even nearer. And He revealed unto His slave that which He revealed. The heart lied not (in seeing) what it saw. Will ye then dispute with him concerning what it seeth."

This unique experience of Rasul (Sallallahu alaihi wa Sallam) led to different reactions. The unbelievers found it a suitable opportunity to jeer at the Muslims and their creed. They pestered Rasul (S.A.W.) with questions as to the description of the temple at Jerusalem, where he had never gone before and, to the astonishment of many, his replies furnished accurate information about that city, etc.

But for the true Muslims there was nothing unusual about it. The Almighty Allah, Who is powerful enough to have created the heavens and the earth by an act of His Will, is surely powerful enough to take His Rasul beyond the heavens and show him those signs of His at first hand which are inaccessible to man otherwise. This deep conviction of the Muslims in the Omnipetence of Allah and in the status of Rasulullah (SAW.)'s is expressed in the answer of Abu Bakr, (Rad.A.) when he was asked to make his comment about this extraordinary episode.

It is recorded in the Hadith that when the unbelievers came to Abu Bakr (Rad.A.) and inquired whether he believed in the truth of the story of his friend Muhammad, that he went to Jerusalem and then came back within a part of the night, Abu Bakr (Rad.A.) inquired if Rasui (Sallallahu alaihi wa Sallam) had actually said that. "Yes" they answered. Upon this he said: "Yes, I do verify it." The unbelievers then said: "Do you testify that Muhammad went to Jerusalem and then returned within the short span of a night?" He replied: "Yes, I am prepared to testify to events even more wonder-provoking than this one, (i.e., the heavenly messages come to the Rasul day and night). This event (his ascension) is not more astounding than that."

To Abu Bakr (Rad.A.), therefore, the acceptance of the Mi'raj was just like the acceptance of the Risalaat of Muhammad (Sallallahu alaihi wa Sallam). It was on this occasion that he earned the title of al-Siddiq (the verifier of the truth).

RASULULLAH (S.A.W.) MIRACLE:

The defination of miracles is very exhaustive. It tells us that these are not common occurrences, but are quite rare. Secondly, it tells us that these are astounding events. Lastly, that although these are shown at the hands of some Ambiyaa, they are actually performed at the behest of Allah. Ghazali in his well known book Ihya' 'Glum al-Din observes:

The mu'jizah (miracle) testifies to the truth of the Ambiyaa, because human beings fail to perform it. It is a work of the Rabb.

HOW ALLAH DEALT WITH THE MOCKERS:

Rasulullah (S.A.W.) remained firm counting on Allah's assistance, admonishing his people in spite of their branding him a liar and insulting and mocking at him. The principal obstacles were 5 men who were respected and honoured among their tribesmen. When they persisted in evil and constantly mocked Rasulullah (S.A.W.J.Allah revealed:-

> "Proclaim what you have been ordered and turn away from the polytheists. We will surely protect you against the mockers who put another god besides Allah. In the end they will know" (Quran: 15:94).

Once Jibraeel (A.S.) came to Rasulullah (S.A.W.) when the trouble makers were making tawaf. He stood up and Rasulullah (S.A.W.) stood at his side; and as one of the offenders passed, Jibraeel (A.S.) threw a green leaf in his face and he became blind. Then the next one passed and he pointed at his belly which swelled so that he died of dropsy. He pointed at an old scar on the bottom of the 3rd ones ankle and the wound opened again and he died of it. He pointed at the 4th ones step, and he went off on his ass making for al-Taif. He tied the animal to a thorny tree and a thorn entered his foot and he died of it. Lastly al-Harith passed. He pointed at his head, it immediately filled with pus and killed him.

ISLAM IN 'AWS' AND 'KHAZRAJ' TRIBES:

Although the Quraish leaders tried all means to keep Nabi (Sallallahu alaihi wa Sallam) from preaching the Right way among other tribes, they were not successful. On the occasion of the annual pilgrimage of the Kabah, tribes from various parts-of the Peninsula visited Makkah, as mentioned earlier. Among the tribes of Yathrib. (now al-Madinah) the Aws and Khazraj were well known. They had been living there for a

long time and were engaged in farming. There were also a few colonies of Jews around Yathrib. The Jews (being capitalists,) had trade and lending money on exhorbitant interest as their main occupations. They were just like the masters of the poor Aws and •Khazraj tribes who were often at war. Through their Divine Books, the Jews told them about the coming of the Last Rasul and they often talked about it in their assemblies.

In the month of Rajab of the 10th year of Rasulullah's (S.A.W.) call some people, belonging to Aws and Khazraj tribes, went to Makkah. Rasulullah (S.A.W.) approached the Yathribites and told them about the teachings of Islam at a place known as 'Aqbah. They listened to him, appreciated his teachings and had no doubt in believing that he was Rasulullah (Sallallahu alaihi wa Sallam) refered to in the previous Scriptures. All six persons who came from Yathrib that year, accepted Islam: They were Abu al-Haitham b. Tayyiban; Abu Umamah Asad b. Zujarah; Awf b. Harith; Rafi' b. Malik b. 'Ajlan; Qutbah b. 'Amir b. Hadidah; and Jabir b 'Abd Allah b. Rubab.

THE FIRST AND THE SECOND PLEDGES OF 'AQABAH:

On their return to Yathrib (al-Maddinah) the new converts told their friends about Rasulullah (S.A.W.) and the new faith. Much enthusiasm prevailed there and the blessed name of Rasulullah (S.A.W.) became a house-hold word. The following year twelve men from Yathrib came and accepted Islam. They took a pledge, at Al-Aqabah. This pledge, is known as the 1st pledge of 'Aqabah. It reads;

"We will not associate anything with Allah, we will not steal nor commit adultery nor fornication. We will not kill our children; we will abstain from calumny and slander. We will obey Rasulullah (S.A.W.) in everything that is right and we will be faithful to him in weal and woe."

They requested that Rasulullah (Sallallahu alaihi wa Sallam) send a teacher to teach them Islam. When these men left, Rasulullah (S.A.W.) sent with them Mus'ab b. 'Umayr b. Hashim b. 'Abdu Manaf... and instructed him to read the Quran to them and to teach them Islam and to give them instructions about Deen. In Madinah, Mus'ab was called The Reader'; he lodged with As'ad b. Zurara. 'Asim b. 'Umar told me that he used to lead the prayers because Aus and Khazraj could not bear to see one of their rivals take the lead. In a couple of months a good number of people, belonging to the Aws and Khazraj tribes of Yathrib accepted Islam.

In the 12th year of Rasulullah's (S.A.W.) call 72 (or 73) Muslims came from Yathrib on the occasion of the annual pilgrimage and accepted Islam. Then Mus'ab (R.A.) returned to Makkah and the Muslim Ansar

came to the fair with the pilgrims who were polytheists. They met Rasulullah (S.A.W.) at al-'Aqaba in the middle of the days of Tashriq, when Allah intended to honour them and to help His Rasul and to strengthen Islam and to humiliate heathenism and its devotees. Ka'b b. Malik said: Then we went to hajj and agreed to meet Rasul (S.A.W.) at al-'Aqaba in the middle of the days of Tashriq. When we had completed the hajj and the night came on which we had agreed to meet Rasulululllah (S.A.W.). There was with us of our chiefs and nobles whom we had taken with us eg. Abdullah bin Amr. We had concealed our business from those of our people who were polytheists. We said to him, "You are one of our chiefs and nobles and we want to wean you from the present state lest you become fuel for the fire in the future." Then we invited him to accept Islam and told him about our meeting with Rasulullah (S.A.W.) at al-'Aqaba. Thereupon he accepted Islam and came to al-Aqba with us, and became a naqib (leader).

'We slept that night among our people in the caravan until when a third of the night had passed, we went softly like sandgrouse to keep our appointment with Rasulullah (S.A.W.) as far as the gully at al-Aqaba. There were seventy-three men and two of our women. This time, we had the intention to invite Rasulullah (S.A.W.) to Yathrib. 'Abbas bin 'Abd al-Muttalib, one of the uncles of Rasulullah (S.A.W.), who had not accepted Islam at that time but loved him very much, was present at that meeting. He said to the Muslims from Yathrib,

"0 people of Khazraj! You are aware of the position Muhammad (Sallallahu alaihi wa Sallam) occupies amongst us. We have been protecting him from our people as much as we could. He is one of the most respected amongst our people and quite safe here. But now you wish him to accompany you to your place and live with you there. If you think you can carry out what you promise in calling him to you, and pledge to shield him in every way, you are at liberty to undertake the responsibility. But if you are going to surrender him and abandon him after having taken him with you, better give him up from this very moment. And mind you! Are you prepared to withstand the united opposition of the Arabs?"

The Yathribites desired to hear Rasulullah (S.A.W.). Rasulullah (S.A.W.) recited to them a passage from the Noble Quran and then said, "Do you pledge to defend me as you defend your women and children?" Hearing this, Bara-bin Marur who was the chief among them gave Rasulullah (S.A.W.), on behalf of all the Yathribites, the necessary assurance of protection. Then 'Abdul-Haitham bin Taiyhan, another chief of the Yathribites, said, "0 Rasul of Allah! We have terms with the Jews. Is it possible that those terms may be broken? (as *a* result of your pledge). We are afraid that you might desert us (i.e. return to your people) if Islam achieves success and glory." Rasulullah (Sallallahu alaihi wa Sallam) smiled on this and said, "Your blood is my blood, you

are of me and I am of you. I am at war with your enemies and at peace with your friends." After this all the Yathribites present there, took the pledge at the hands of Rasulullah (Sallallahu alaihi wa Sallam). Bara bin Marur was the first person to take the pledge. This is known as the 2nd Pledge of

'Aqabaft.

Ka'b continued:'The Rasul said, "Bring out to me twelve leaders that they may take charge of their people's affairs." The Yathribites selected the following twelve persons nine from Khazraj and three from Aws tribes who were appointed as "Nuqaba" by Rasulullah (SAW.):

The nine persons from Khazraj were as follows:

1. Asad binZarah.
2. Rafe bin Malik.
3.' Ubadah bin Samit (The above mentioned three had pledged themselves in the First Pledge of 'Aqabah as well)
4.. Sa'd bin Rabi.
5. Mandhar bin'Amr.
6. 'Abdullah bin Rawaha
7. Bara bin Mu'rur
8. 'Abdullah bin'Amr
9. Sa'd bin'Ubadah

The three persons from Aws were as follows:

10. Usaid bin Hudair.
11.Sa'dbinKhaithmah.
12. Rafa'ah bin 'Abd al-Mundhar.

• Vtodullah b. Abu Bakr said that Rasulullah (S.A.W.) said to the Leaders: 'You are the sureties for your people just as.the disciples of Isa, Son, of Maryam, were responsible to him, while I am responsible for my people, i.e. the Muslims.' They agreed.

After the second pledge of 'Aqabah, Rasulullah (Sallallahu alaihi wa Sallam) allowed the Muslims to migrate to Yathrib and he himself waited for Allah's order. Muslims started to migrate to Yathrib in large numbers. Some Muslims kept back for some time due to poverty and lack ofmeans. The following verses were revealed in respect of them: "And of the feeble among men and of the women and the children who are crying: Our Rabb! Bring us forth from this town of which people are oppressors." (4:75)

THE IDOL OF 'AMR IBNU'L-JAMUH

When they came to Madinah they professed Islam there. Some of the shaykhs still kept to their old idolatry, among whom was 'Amr b. al-Jamuh whose son, Mu'adh, had been presented at al-'Aqaba and had done homage to Rasulullah (S.A.W) there. 'Amr was one of the tribal nobles and leaders and had set up in his house a wooden idol called

Manat (as the nobles used to do).

When the young men of the B.Salama, Mu'adh b. Jabal and his own son Mu'adh adopted Islam they used to creep in at night to this idol of 'Amr's and carry it away and throw it on its face into a cesspit. When the morning came 'Amr cried, 'Woe to you! Who has been at our gods this night?' Then he went in search of the idol and when he found it he washed it and cleaned it and perfumed it saying, 'By God, if I knew who had done this I would treat him shamefully!' When night came and he was fast asleep they did the same again and he restored the idol in the morning. This happened several times until one day he took the idol from the place where they had thrown it, purified it as before, and fastened his sword to it, saying, 'By God, I don't know who has done this; but if you are any good at all defend yourself since you have this sword.' At night when he was asleep they came again and took the sword from its neck and hung a dead dog to it by a cord and then threw it into a cesspit. In the morning 'Amr came and could not find it where it normally was; ultimately he found it face downwards in the pit tied to a dead dog. When he saw it and perceived what had happened and when the Muslims of his clan spoke to him he accepted Islam by the mercy of Allah and became a good Muslim. He wrote some verses when he had come to the knowledge of Allah in which he mentioned the image and its impotence and thanked Allah for having delivered him from the blindness and error in which he had lived hitherto:

By Allah, if you had been a god you would not have been Tied to a
dead dog in a cesspit.
Phew! that we ever treated you as a god, but now We have found you
out and left our wicked folly.
Praise be to Allah Most High, the Gracious, The Bountiful, the Provider,
the Judge of all religions Who has delivered me in time to save me from
being kept in the darkness of the grave.

THE SACRIFICES OF THOSE WHO MIGRATED TO MADINAH

The first of the Quraysh to migrate to Madinah from among Rasulullah (S.A.W.) companions was Abu Salama b. 'Abdul-Asad whose forename was 'Abdullah. He went to Madinah a year before the pledge at al-'Aqaba, having come to Rasulullah (S.A.W.) in Makkah from Abyssinia. He migrated because the Quraysh ill-treated him and he had heard that some of the Ansar had accepted Islam.

Salama who heard it from his grandmother Umm Salama (the Rasul's wife) narrates: When Abu Salama had decided to set out for Madinah he saddled his camel for me and mounted me on it together with my son, Salama who was in my arms. Then he set out leading the camel. When the men of B. al-Mughira saw him they got up and said: 'So far

as you are concerned you can do what you like; but what about your wife? Do you suppose that we shall let you take her away?[1] So they snatched the camel's rope from his hand and took me from him. Abu Salama's family, the B.Abdu'l-Asad, were angry at this and said: 'We will not leave pur son with her seeing you have torn her from our tribesman.' So they dragged at my little boy Salama between them until they dislocated his arm. The B. ai-Asad took him away, while the B.al-Mughira kept me with them, and my husband Abu Salama went to Madinah alone. Thus I was separated from my husband and my son. I used to go out every morning and sit in the valley weeping continuously until a year or so had passed when one of my cousins of B. al-Mughira passed and saw my plight and took pity on me. He said to his tribesmen, 'Why don't you let this poor woman go? You have separated husband, wife, and child.' So they said to me, 'You can join your husband if you like'; and then the B.'Abdu'l-Asad restored my son to me. So I saddled my camel and took my son in my arms. Then I set forth for Madinah. Not a soul was with me. I decide^ to get food from anyone I met on the road until I reached my husband. When I was in Tan'im I met 'Uthman b. Talha who asked me where I was going and if I was all alone. I told him that except for Allah and my little boy, I was alone. He said that I ought not to be left helpless like that and he took hold of the camel's halter and went along with me. Never have I met an Arab more noble than he. When we halted he would make the camel kneel for me and then withdraw; when we reached a stopping-place he would lead my camel away, unload it, and tie it to a tree. Then he would go from me and lie down under a tree. When evening came he would bring the camel and saddle it, then go behind me and tell me to ride; and when I was firmly established in the saddle he would come and take the halter and lead it until he brought me to a halt. This he did all the way to Madinah. When he saw a village of B.'Amr b. 'Auf in Quba he said: 'Your husband is in this village so enter it with the blessing of Allah. Then he went off on his way back to Makkah.

QUESTIONS:

1. Write an essay on Miraj
2. Describe the 1st and 2nd Pledges of Aqabah
3. Write a short note on the idol of Amr-ibnul Jamuh.
4. Relate the sacrifices of those who migrated to Madinah.

MADINAH THE HIJRA OF RASULULLAH (SAW)

THE GREAT HIJRAH (MIGRATION):

According to the plan chalked out by the Quraish in a general meeting of their leaders in the "Dar al-Nadwah" (the Council Chamber), the

chiefs of all the prominent tribes had to participate jointly in the murder of Rasulullah (Sallallahu alaihi wa Sallam) so that Banu Hashim would not be able to oppose all of them together. They were: 'Utbah; Abu al-Bakhtari; Ibn Hisham; Zam'ah bin Awad bin Mutallib; Hakim bin Hizam; Abu Jahl; Nubaih; Munabbih; Umayya bin Khalaf etc. They surrounded the house of Rasulullah (Sallallahu alaihi wa Sallam) in the night and waited outside for him to come out.

The thought of Rasulullah (S.A.W.)'s migration made them desperate. They planned to murder Rasulullah (S.A.W.) but indeed Allah Is the best of planners and he informed Rasulullah (Sallallahu alaihi wa Sallam) about this plot.

> "And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee, or to drive thee forth; they plan but Allah (also) plans and Allah is the best of planners."

Rasulullah (Sallallahu alaihi wa Sallam) was already informed about the danger through Divine revelation and was asked not to sleep in his bed that night. He was also commanded to migrate. He left all his trusts in charge of Hadrat 'Ali (Rad.A.) and asked him to take his place in the bed. At this stage the unquestioned confidence which the Sahabas had in the integrity of Raslulullah (Sallallahu alaihi wa Sallam), was proven.

Rasulullah (S.A.W.) then recited the first verses of sura Yaseen and miraculously left the house which was surrounded by the enemies without being recognized by them. They watched throughout the night and at dawn rushed into the house. Seeing 'Ali (Rad.A.) sleeping in the bed of Muhammad (Sallallahu alaihi wa Sallam), they left the place shocked and disheartened. The frustrated and disappointed Quraish then sent out parties to search for Rasulullah (S.A.W.) and proclaimed a reward of one hundred camels for his capture.

After leaving his home, Rasulullah (Sallallahu alaihi wa Sallam) went to Hadrat Abu Bakr (Rad.A.) and informed him about the Divine Will. He had already prepared two she-camels for the migration (the Hijrah) and asked Rasulullah (S.A.W.) to select anyone of them. He accepted the offer but with the condition of paying back the price. Abu Bakr (R.A.)'s elder daughter Asma (R.A.) prepared the necessary provisions for the journey. Both of them then hid themselves in the cave of Thawr situated about three miles from Makkah. For three days and nights Rasulullah (Sallallahu alaihi wa Sallam) and Hadrat Abu Bakr (R.A.) lay hidden in the cave of Mount Thawr. The disbelievers combed every hill and dale in the area. One of their parties even reached the cave. On nearing the sound of footsteps Abu Bakr (Rad.A.) told Rasulullah (SAW.) about his fears, Rasulullah (S.A.W.) consoled him saying: Have no fear for Allah is with us." (Noble Quran -9:40)

They came out of the cave on the fourth day and hired a reliable non-believer 'Abdullah bin Uraiqit, to guide them towards Madinah. They travelled only in the night and rested during the day and avoided the common path to Madinah. Hadrat Abu Bakr (R.A.) saw to the comforts of Rasulullah (Sallallahu alaihi wa Sallam). During this journey they were once caught by Suraqah bin Malik, a stout and well built man who was tempted into this mission by the big reward. When he came near Rasulullah (S.A.W.), his horse stumbled and fell down. He mounted again and continued his chase but the horse stumbled again. He did not give up his chase and this time he took out his arrow aiming at Rasulullah (S.A.W.). His horse stumbled again and its feet went deep into the ground. The rider was thrown off his horse with force. He then went to Rasulullah (Sallallahu alaihi wa Sallam) begging him for forgiveness. The merciful Rasulullah (SAW.) forgave him, smiling and on Suraqah's request the slave of Abu Bakr (R.A.) wrote a warrant of pardon on a piece of leather. Rasulullah (S.A.W.) also prophecised, "You would one day wear the gold bangles of the Ruler of Persia." (This prophecy came true after twenty-four years when the Persian Empire fell into the hands of the Muslims during the time of Hadrat 'Umar (Rad.A.). Suraqah was sent for by the Caliph and decorated with Bangles).

The journey to Yathrib (Madinah) was completed in about seven days.

Mi/iQft/wCttyc/Mtdiru/i.

THE FIRST YEAR OF THE HIJRAH

(Rabi'al Awwal 1 A.H.to Dhil-Hijjah 1 A.H.)

YATHRIB

athrib (the original name of AL-Madinah) is situated in the Hijaz province f Saudi-Arabia, about 270 miles north of Makkah and 650 miles South ast of Damascus. The city, about 2050 ft. above sea level, is situated in a rosperous oasis at the western edge of an extensive field, part of which as formed from a volcanic erruption. It is bounded on the east by the va field, and on the other three sides it is enclosed by a semi-circle of rid hills. Of these hills the highest, rising more than 1,200 ft. above the asis, is Uhud.

he early history of Yathrib is not fully known. The main tribes of Yathrib ere the Aws and the Khazraj. Besides the original Arab tribes there were lso Jewish settlements on the outskirts of the town. The influx of Jewish nmigrants is not very clear in history. It is possible that there were Jewish ettlers during the pre-Christian times, but their main influx seems to have aken place as a result of their expulsion by the Roman Emperor Hadrian in 35 A.D. At that time the Arab tribes of the Aws and Jne-Khazraj o_ccupied he oasis.

ENTRY OF RASULULLAH (S.A.W.) AT AL-QUBA

The people of Yathrib had already heard the news of the departure of Rasulullah (S.A.W.) from Makkah and they were anxiously awaiting his rrival. Everyday they went out of the city to give him a grand welcome. At ast Rasulullah (S.A.W.) arrived at a place known as Quba, about three niles from Yathrib.

Most of the historians agree that Rasulullah (S.A.W.) reached Quba on Monday. He stayed there for a few days and proceeded to Madinah on Friday. As far as the date of entry into Quba is concerned, there are some lifferences. According to a number of historians he reached Quba on 12th Rabi'al Awwal. But 12th Rabi'al Awwal falls on a Friday according to omparative tables of Hijri and Christian calendars. If we agree that he eached Quba on Monday then it should be 8th Rabi'al Awwal, the date vhich is preferred by some historians. In such a case he stayed there for our days and proceeded to Madinah on Friday 12th Rabi'al Awwal.

Monday 8th Rabi'al Awwal (13th Nabawi Or 1 A.H.) corresponds to 20th September 622 A.D., while Friday 12th Rabi'al Awwal corresponds jo 24th September 622 A.D. This is the day when the Islamic Calender (Hijrah Calender) started.

There was a distinguished family of Kulthum bin al-Hidm at al-Quba. When they saw Rasulullah (S.A.W.) entering the village they shouted: "Allahu Akbar" in great excitement and joy. On their invitation Rasulullah (S.A.W.) and Hadrat Abu Bakr (Rad.A.) stayed there for two weeks. Muslims from Yathrib began to flock there to meet Rasulullah (Sallallahu alaihi wa Sallam). Hadrat 'Ali (Rad.A.) also joined them there.

THE FIRST MASJID AT AL-QUBA

Rasulullah (Sallallahu alaihi wa Sallam) laid the foundation of the first masjid during his lifetime. "Masjid al-Quba" at Quba. The land for this Masjid was donated by Kuithum (Rad.A.). Rasulullah (S.A.W.) worked with the Companions building the Masjid like an ordinary labourer. A great Companion of Rasul (S.A.W.), Hadrat 'Abdullah bin Rawaha (Rad.A.) was a famous poet. During the work he used to recite the following couplets:

'The person is successful
Who builds the masjid,
And recites the Qur'an,
All the time and wakes for
Allah's worship at night."

The Qur'an mentions this masjid as follows:
"Verily, it is most befitting that you stand in the Masjid erected on the foundations of Taqwa since the very first day"

THE FIRST JUMUAH KHUTBHA

On the morning of Friday Muhammad (peace be upon him) rode towards Madinah amidst the cordial greetings of the Madinite followers who had lined his path. He halted at a place in the vale of Banu Salim and there performed his first Friday prayer. The address which he delivered is marked by matchless eloquence, exhortation and eulogy of the Faith and succinctly sums up the spirit of Islam:

Praise be to Allah, I seek His help, guidance and forgiveness and declare my implict faith in Him and abhor Kufr. I declare that Allah is One and Muhammad is His Messenger whom his Sustainer has blessed with guidance, light and wisdom and has sent him to the people at a time when the Ambiyaa (A.S.) had ceased to come and the people had forgotten .the teachings of the previous Nabi (A.S.) and were led astray. The Day of Resurrection is at hand. Whoever obeys Allah and His Prophet finds righteousness and whoever disobeys goes astray beyond doubt, and is in error manifest. I admonish you to fear AJlah. The best advice that a Muslim can give to his brother is to exhort him to observe piety. Avoid that which Allah has commanded you to avoid. There is no better precept than that of piety and Fear of Allah. These are the sources of strength and help in the next life. Your

ation with Allah, whether in the seen or unseen sphere of your life, ould be based on truth and fidelity and this objective can be best hieved when you have no other end to pursue except that of seeking the easure of Allah. Such a course of life will enable you to get honour and me in this world and it will prove to be a boon In the Hereafter, when an stands badly in need of good actions and wishes that there had been great distance between him and misdeeds. Allah admonishes you with s Power and Authority and this He does because He is very mpassionate and Merciful. Allah is Truthful and fulfils His promise, as e says in the Qur'an: "My words cannot be changed nor am I indeed just to the slaves (1.29)." Therefore fear Him in this world and the world come in the seen and in the unseen, since Allah grants redemption for s and favours those with great rewards who fear Him. Such a person ne is, in fact, highly successful. Fear of Allah saves man from His wrath, s punishment and anger. This is what will brighten the faces of the ople and elevate them on the Day of Judgment. Fear Allah, walk on the th of virtue and piety. Do not show any slackness in obedience to Allah. ah has revealed the Book for your teaching and has made the right path ar for your guidance so that truth can be distinguished from falsehood. st as Allah has shown you His favour, likewise you should obey Him cerely and enthusiastically. Look upon His enemy as yours and exert ur best for winning His favour. Allah has chosen you for Himself and has en you the title of Muslims. Allah has ordained that those who are to be stroyed will be swept away and those who are to survive, after the clear ns have come to them, would live with insight and on the strength of dence (from the Sustainer). No power is of any avail to any one except t of the Power of Allah. Therefore remember Allah as much as you can d live for the Hereafter. The man whose relation with Allah Is based on cerity, Allah will help him against evil. None will be able to harm him. ah's command is supreme over the people. But people cannot mmand Allah. Allah alone is the Master of all men and men have no are in His divinity. Therefore keep your relation with Allah on the fight oting. Do not fear others. Allah is the greatest Protector. Allah is the eatest and there is fio Power but that of His (Al-Beidaya- vol 31:213)

ATHRIB BECOMES AL-MADINAH AL-MUNAWWARAH (THE SHINING CITY)

sul (S.A.W.) left Quba for Yathrib on Friday the 12th Rabi'al Awwal rresponding to 24 September 622 A.D.

e first Friday Salat in Islamic Histroy was performed under the "Imamat" Rasulullah (S.A.W.) at Banu Salim on his way from Quba to ^athrib. The essed Rasul (S.A.W.) addressed the congregation at the Tiday Salat. e address captivated the hearts of the audience.

After the Firday Salat, Rasulullah (S.A.W.) advanced towards Yathrib. Banu Najjar, a well known tribe of the city and maternal relatives of the Blessed Rasul (SAW.), came with weapons on them to greet him. He was given a warm welcome and his entry into the city was similar to that of a monarch into the capital after a great victory. Of course he had won the people's -hearts by his character and teachings. Every person of Yathrib was jubilant and joyous. Even the ladies climbed the roofs of their houses to watch. (By that time the orders for "Hijab" (Veiling) were not yet revealed). Everyone of the city solicited the honour to host the revered guest. For Rasulullah (S.A.W.) it was a delicate matter to decide; therefore he let his she-camel advance and told the people that he would lodge where she stops. The lot fell in favour of Abu Ayyub Ansari (Rad.A.) and the animal sat down just in front of his house on the vacant land belonging to Sahl and Suhail (two Orphans). This is where the "Masjid-e-Nabawi is at present.

Abu Ayyub Ansari (Rad.A.) was overcome with joy. He had a double-storey house and offered the upper floor to Rasulullah (S.A.W.) who chose the ground floor for the convenience of visitors. Hadrat Abu Ayyub (Rad.A.) gave every possible comfort to Rasul (S.A.W.) who spent seven months with him. Rasul (S.A.W.) also called his family members-wife (Saudah) and daughters (Fatimah and Umm Kulthum) through Zaid (his adopted son) and Abu Rafi, a slave.

From the time Rasul (S.A.W.) started to live at Yathrib, its name was changed to "Madinatun-Nabi" (The City of the Nabi) or "al-Madinah al-Munawwarah" (The Enlightened City), and also Taibah".

IN THE HOUSE OF ABU AYYUB ANSARI (R.A.)

As Rasulullah (S.A.W.) rode through the streets of the city, people approached him in batches with the request to stay with them. They, < said, "Live with us and enjoy our wealth, honour and protection." Sometimes they took hold of his camel's halter, but he said to one and all: "Let her go her way. She is guided by Allah." This happened more than once.

While the Rasul (S.A.W.) was going through the locality of Bani an-Najjar, the slave-girls of the clan recited these verses to greet him. "Daughters of Bani Najjar we are, What luck! Muhammad is our neighbour!"

On reaching the house of Bani Malik b. an-Najjar, Rasulullah (S.A.W.)'s camel knelt by herself at the place where now stands the gate of the Prophet's masjid. The place was then used for drying dates and belonged to two orphan boys who were related to Rasulullah (S.A.W.) on his mother's side.

Rasulullah (S.A.W.) alighted from his camel. Abu Ayyub Khalid b. Zayd, who belonged to the clan of an-Najjar, hastily unloaded the camel and took the luggage to his house. Thus. Rasulullah (S.A.W.)

stayed with Abu Ayyub (Rad.A.), who paid him the greatest respect and did all he could to entertain the honoured guest. Abu Ayyub (Rad.A.) was loath even to live in the upper-storey; he requested Rasulullah (S.A.W.) to occupy the upper portion and came down with his family to live on the ground floor. The Rasul (S.A.W.), however, said, to him, "O Abu Ayyub, it would be more convenient for me as well as those who come to see me if I stay in the lower portion."

Abu Ayyub Ansari was not a man of means, but he was overjoyed on having Rasul (S.A.W.) as his guest. He was beside himself with joy at the great honour bestowed by Allah on him. The affectionate regard he paid to Rasul (S.A.W.) was an indication of his genuine gratitude to Allah and Rasul (S.A.W.). "We used to prepare the evening meal for Rasul (S.A.W.)", says Abu Ayyub, "and send it to him. We used to take only what was left; I and Umm Ayyub took it from the side Rasul (S.A.W.) had taken from in order to partake of the blessings. Rasulullah (S.A.W.) was on the ground floor, while we occupied the upper portion. Once we broke a jar of water. I and Umm Ayyub mopped up the water with the only robe we had in the fear that it would drop on Rasul (S.A.W.) causing him inconvenience."

THE BUILDING OF THE NABI'S MASJID

There was urgent need for a place to worship Allah five times a day. Therefore, the attention of Rasul (S.A.W.) was drawn towards the building of a Masjid. There was a piece of land in front of Abu Ayyub Ansari's residence where the she-camel of Rasul (S.A.W.) stopped on his arrival from Quba. This land belonged to two orphans (Sahl and Suhail). Rasulullah (S.A.W.) called them and desired to buy the land for the Masjid. The two boys not only agreed happily but insisted on donating it for the Masjid but Rasul (S.A.W.) did hot agree and bought the land. According to one narration he asked Abu Bakr (Rad.A.) to pay the price on his behalf. The land had some date trees and some graves. Rasul (S.A.W.) requested that the graves be levelled. The trees were also cut and their stems were used as pillars for the converted part of the masjid.

The construction of Rasulullah (S.A.W.)'s Masjid started and he also worked like an ordinary labourer. The Companions, while working, recited the following "Rajaz" (Couplets). Rasulullah (S.A.W.) also joined them:

"0 Allah the only success is the success of the Aakhirat. Therefore forgive the Muhajirin and Ansar."

The Masjid was built and Rasul (S.A.W.) remarked:

'This shall be my home, my place of worship and my eternal resting Place."
The apartments for his wives were also constructed in the yard

adjoining the Masjid. At first only two apartments, one for Hadrat Sawdah (Rad.A.) and the other lor Hadrat 'Aishah (Rad.A.) were constructed, Later on, when he married other wives more apartments were built. These apartments were of unbaked bricks

with a roof of palm tree leaves.

The Masjid of Rasulullah (S.A.W.) was free from all types of decorations and extravagence and it was a true picture of the simplicity of Islam. Madinah proved to be the most suitable place for the growth of the Supreme Deen of Islam. The method of performing Salat was also perfected here and a new era in the History of Islam started during which the Deen was completed.

Adhan, as the call for the five daily Salats, was introduced. Hadrat Bilal (Rad.A) was appointed as the "Muadh-dhin" of the Masjid to call the Adhan. In the beginning, Muslims offered Salat in the Masjid facing Jerusalem (which was the "Qib'lah" of the previous Ambiyaa (A.S.) Later in (Rajab - 2.A.H) Allah changed the "Qiblah" towards the Ka'bah (al-Masjid) al-Haram in Makkah.

IN MADINAH

Before Rasul (S.A.W.)'s emigration to Madinah, 'Abdullah ibn Ubayy had stood out as a natural leader in that city. His character, charisma and intelligence had led the people of Madinah to choose him as their king. They considered him the right person to put an end to the evil strife and conflict which had raged among them for so long. A ceremony was planned at which 'Abdullah ibn Ubayy was to be crowned king of Madinah.

The impression we have today is that since the Muslims were well received in Madinah, they had no obstacles at all. This however is not true.

Despite all the assistance that was afforded him, Rasulullah (S.A.W.)'s life in Madinah was not an easy one. Apprehensions that the whole of Arabia would unite against the Muslims proved only too true. This is how Ubayy ibn Ka'ab (R.A.), a companion of Rasul (S.A.W.) describes the situation:

When Rasulullah (S.A.W.) and his companions arrived in Madinah and the Ansar gave them asylum, the Arabs united against them. The Muslims used to remain in their armour, night and day." (Kanzul Ummal, Vol.1.p.259)

The Quraysh declared economic sanctions agianst the people of Madinah. All Arab tribes, following the Quraysh's lead, severed links with the city. Internal resources ran far short of providing for the considerably increased population of Madinah, and the expense of defending the city pushed the economy to its very limit. Umar says that Rasul (S.A.W.) was restless with hunger all day in Madinah. There

were not even enough rejected dates for him to eat to his fill. In later years someone asked Aisha (R.A.) if they had a lantern. "If we had oil to burn a lantern." she said, "we would have drunk it". The Muslims used to go out on expeditions with hardly any provisions. Abu Musa (R.A.) tells of one expedition he made with Rasul (SAW.}. 'There was only one camel between six of us. We used to take turns to ride on it. The skin began peeling off our feet from incessant walking, and we used to bind them with rags. That was why the expedition came to be known as Zat al Riqa'a (riqa'a meaning rags or patches.)" Food rations used to run so low that people used to suck dates rather than eat them. Acacia leaves and locusts would make up the rest of their diet. Added to this the Muhajirin had to contend with a drastic change of diet. In Makkah they had been used to a diet of meat and milk. In Madinah dates constituted the major portion of their diet. Tabarani has related an incident which occurred one day when Rasul (S.A.W.) came to make the Friday congregational prayer. A Makkan Muslim called out to him: "Rasul of Allah, these dates have burnt our intestines." The emigration to Madinah was a watershed in Islamic history.

Suffah

A platform with a thatched roof, was erected in one of the corners of the Masjid. This became the training centre for Islamic education and also a shelter for poor Muslims (especially the poorer emigrants from Makkah). The Muslims staying there were known as "Ashab-i-Suffah" (the Companions of Suffah). Hadrat Abu Hurairah (Rad.A.), the most prominent narrator of Hadith was one of the residents of the Suffah.

Brotherhood of Muslims (Al-Muwakhat)

In the meantime the influx of Muslim Muhajirin (emigrants) from Makkah continued. Rasulullah (Sallallahu 'alaihi wa Sallam) turned his attention towards the pitiable plight of the emigrants who had left all they had for the sake of Allah, His Rasul and Islam. The teaching of Islam: "Every Muslim is a brother of every other Muslim", was beautifully exemplified. All the belongings of the emigrants were snatched by the disbelievers of Makkah. The brotherhood of Islam was the real solution to this problem. Rasul (Sallallahu 'alaihi wa Sallam) called one Madinite Muslim, who was given the title of "Ansari" (i.e. Helper), and one Emigrant from Makkah, the "Muhajir" and made them brothers. The "Ansari" gave half of everything, he had, to his "Muhajir" brother. Thus the Muslims from Makkah found their new home. It was a rare and unique scene of kindness, sympathy and generosity which Islam created by cementing two people, along the path of fraternity and brotherhood.

The Ansaar offered their help unselfishly and the Muhaajir accepted what was unavoidable but preferred to do their own work as far as possible. The rule of respecting and helping each other was so

beautifully practiced and the Quraan describes it thus:

> Lo! those who believed and left their homes and strove with their wealth and with their lives for the cause of Allah, and those who took them in, and helped them: These are protecting friends of each other."(8:72)

On the basis of the above commandments, a "Muhajir" inherited the property of his brother "Ansari" while his own relations were deprived of the inheritance. However, after the battle of Badr, when "Muhajirin" were no more in need of assistance, the above rule changed through the following revelation:

> "And those who are akin are nearer to one another (than others)". (8:75)

The "Muhajirin" preferred business whilst their "Ansar" brethren loved fa ming. Some of the "Muhajirin" like Hadrat 'Uthman and Hadrat 'Aodur Rahman bin 'Awf (Radiallahu 'Anhuma) became great traders.

The Baitul Mai (The Public Treasury)

For the first time in history, people contributed their money towards a fund to be used for common welfare and relief etc. This collection was termed the "Baitul Mal" i.e. the Public Treasury. Poor Muslims, and the residents of Suffah were also maintained by it.

Pact Between the Muslims and the Jews

As described in the beginning of this chapter, there were Jewish colonies around Madinah. They were traders, merchants and capitalists, who used to lend money at exhorbitant interest and were very harsh in getting back their emoluments. The tribes living in Madinah, particularly Aws and Khazrij were often at war before the advent of Islam. The famous Battle of Bu'ath, the last battle between the two tribes, had shattered their strength completely, Since the division of Yathribites (Madinites) was in the interest of the Jews, they disliked the unity which was created after Islam. The advent of Islam in Madinah became a source of unity not only between the fighting tribes of Khazrij, but Rasulullah (Sallallahu 'alaihi wa Salam) also tried to maintain good relations - between Emigrants ("Muhajirin") and Madinites ("Ansar") and between the Muslims (i.e. both the Emigrants and Madinites) and the Jews. He even drew up a pact between the Muslims arrd the Jews. The terms of the pact have been given in the books of history.

Main excerpts of the document, signed on this occasion, are presented here.

"In the name of Allah the Compassionate, the Merciful. This is a document ("kitab") from Muhammad, the Rasul governing the relation

between the Believers and Submissives ("Mu'minin wa Muslimin") from among the Quraishites (i.e.Emigrants from Makkah) and Yathribites (i.e. the residents of Madinah) and those who followed them and joined them and strived with them. They form one and the same community ('umma') as against the rest of men. The Emigrants among the Quraish shall be responsible to their words and shall pay the bloodwit according to their own custom and shall rescue their sufferers (lit. prisoners of war), and (shall live together) with kindness and justice common among the Believers. Banu 'Awf shall pay the bloodwit according to their present custom, (as they did) before. Every section (of the community) shall rescue its sufferers (lit. prisoners of war), and (shall live together) with kindness and justice common among the Believers, Similarly Banu Sa'idah; Banu al-Harith; Banu Jusham; and Banu al-Najjar (these tribes belong to al-Khazraj);....(and similarly) Banu 'Amr bin 'Awf; Banu al-Nabit; and Banu al-Aws shall rescue their sufferers (lit. prisoners of war) and (shall live together) with kindness and justice.

And no Believer, shall oppose the client of another Believer against the latter. Whosoever is rebellious, or seeks to spread injustice, enmity or sedition among the Believers, the hands of everyman shall be against him, even if he be a son of one of them. A Believer shall not kill a Believer in retaliation of an unbeliever, nor shall he help an unbeliever against a Believer. Whosoever among the Jews follows us shall have help and equality; they shall not be injured nor shall any enemy be aided against them... No separate peace shall be made when the Believers ar? fighting in the way of Allah .... The Believers shall avenge the blood of one another shed in the way of Allah. Whosoever kills a Believer wrongfully shall be liable to retaliation; all the Believers shall be against him as one man and they are bound to take action against him. The Jews shall contribute (to the cost of war) with the Believers so long as they are at war with a common enemy. The several branches of the Jews, - those attached respectively to Banu Awf, Banu Najjar, Banu Aws etc. are one people with the Believers. The Jews shall maintain their own religion and the Muslims theirs. Among the Jews (belonging to different tribes) so too with their adherents, those who transgress and behave unjustly and sinfully, they hurt but themselves and their families. Loyalty is a protection against treachery. The close friends of Jews are as themselves. None of them shall go out on a military expedition except with the permission of Muhammad, but he shall not be prevented from taking revenge for a wound...The Jews shall be responsible for their expenses and the Believers for theirs. Each if attacked, shall come to be assistance of the other

The valley of Yathrib (Madinah) shall be sacred and inviolable for all that join this Treaty. Strangers, under protection, shall be treated on the same ground as their protectors; but no stranger shall be taken under protection except with consent of his tribe....A woman shall be Qiven protection only with the consent of her family.

If any dispute or controversy likely to cause trouble should arise it must be referred to Allah and the Messenger of Allah.
The contracting parties are bound to help one another against any attack on Yathrib. If they are called to make peace and maintain it they must do so, and if they make a similar demand on Muslims it must be carried out except in the case of a holy war. Everyone shall have his portion from the side to which he belongs.....
Allah approves this document....This treaty, shall not protect the unjust and the sinner....Allah is the protector of the good and Allah-fearing people (i.e. "Muttaqi"); and Muhammad is the Rasul of Allah."

MISCELLANEOUS EVENTS WHICH TOOK PLACE DURING THE 1ST YEAR OF HIJRAH

(1) 'A'isha (Rad.A.) started to live with Rasulullah (S.A.W.)

The "Nikah" (Marriage) with Sayyidah 'Ai'sha (R.A.) took place in Makkah after the death of Khadijah (Rad.A.). However, after the marriage she did not begin to live with Rasulullah (S.A.W.). According to some narrations, Rasulullah (Sallallahu 'alaihi wa Sallam) called her at his home in Madinah in the month of Shawwal (the 1st year of Hijrah). She was nine years old at that time.

(2) Death of Walid bin al-Mughirah and 'As bin Wa'il

The two arch enemies of Rasulullah (Sallallahu alaihi wa Sallam) at Makkah, Walid bin al-Mughirah and 'As bin Wa'il, died in the same year.

(3) Birth of 'Abdullah bin Zubair (R.A.)

After the arrival of Muslims in Madinah , no children were born in the camp of Emigrants ("Muhajirin"). Some people (hypocrites) started to say that this was due to some effect of magic done by the Jews. Meanwhile 'Abdullah was born to Zubair (cousin of Rasulullah S.A.W.) and Asma (daughter of Abu Bakr (Rad.A.). The Muslims were very happy at this birth.

(4) Uptil now there were only two Rak'at Fard (compulsory) in every Salat. One month after the Hijrah i.e. in the month of Rabi'al-Akhir, four rak'ats (Fard) were prescribed in Zuhar, 'Asr and 'Isha Salats. However, during the journey there remained two rakats even in these Salats.

(5) The Adhan

We have noted earlier the persecution of Muslims in Makkah. They could not even perform their prayers openly. Up to that period these prayers had to be conducted in secret. Every precaution had to be

taken not to disclose that the prayer service was taking place. In the peaceful conditions of Madinah, where Muslims enjoyed full Deeni freedom, the problem which figured prominently was how to summon the Muslims to the masjid. The Jews summoned their congregations to
the temple by blowing trumpets, the Christains by striking gongs. Muhammad (peace be upon him) did not feel drawn at all towards these customs and he considered them inappropriate for such sacred purposes. He felt that the human voice could better communicate the inspiration and emotion which should be dedicated to the solemnity of the occasion. It is narrated that when this problem was discussed, one day 'Abd Allah b. Zayd came to Rasulullah (S.A.W.) and told him: I saw last night a visitant in a dream who had a clapper in his hand and asked nim to sell that to me.
When he questioned what I wanted to do with that, I replied that it was to
summon people for prayer, whereupon he said: Should I not show you
a better way than this? I replied in the affirmative. Upon this he said, say:
Allahu Akbar, Allahu Akbar
Allahu Akbar, Allahu Akabr
Ashhadu an lailaha ilia Allah
Ashhadu an la ilaha ilia Allah
Ashhadu anna Muhammad ar Rasul Allah
Ashhadu anna Muhammad ar Rasul Allah
Hayya ala al-Salah
Havya ala al-Salah
Hayya ala al-Falah
Hayya ala al-Falah
Allahu Akbar, Allahu Akbar
La illaha ilia Allah
Rasulullah (S.A.W.) said: "Your vision, by the grace of Allah is true. Go
to Bilal and communicate it to him so that he should call to prayer accordingly." When 'Umar (R.A.) heard this in his house, he came there dragging his cloak on the ground and said: "By Him Who has sent you with the truth, I have seen precisely the same vision which has
been shown to 'Abd Allah b. Zayd." Rasulullah (S.A.W.) said "Allah be praised for that." For the morning prayer, the following reminder was added:
As-Salat khayrun min al-nawm,
(Prayer is better than sleep)
Everyday, at the five appointed times, this familiar call summoned the people to their devotions. For over thirteen centuries the same call has continually sounded from myriad minarets.
It is not only a summon to prayer, but also sums up very concisely the teachings of Islam. There is no god but Allah, the Sole Creator, the Master and the Law-Giver. Muhammad (peace be upon him) is His Rasul and it is through him alone that we can find out the Will of Allah which should be followed. Prayer is the basis of religious life and it is

through prayer that one can find the path to salvation.

(6) The Fast of Ramadan

At the end of eigteen months after the Hijra, fasting was established as an obligatory ritual for the month of Ramadan. The word 'sawm' which literally means abstinence, is a very significant worship. It serves as an effective means, in the Deen of Islam, for bringing about purification of the souls of Muslims. A Muslim, while fasting, is strictly forbidden to take food or drink (and even to smoke) or to indulge in sexual intercourse from the moment the first streak of light on the eastern horizon announces the coming of dawn, until sunset. And this continues for one full month every year.

(7) Zakat

It was at this stage that the payment of zakat was made obligatory by Allah upon able Muslims. Islam does not leave the orphans, the infirm and the old to subsist on what is called "charity". By making the payment of zakat obligatory for the rich, Allah has given the poor a right to share in the wealth of the community. The Qur'an explicity lays this down:

"And in their wealth, is the right of the needy and of those who are deprived of the means of subsistence". (51:19)

(8) ABDULLAH B. SALAM ACCEPTS ISLAM

I was told the story of 'Abdullah b. Saiam, a learned rabbi, by one of his family. He said: 'When I heard about the Rasul I knew by his description, name, and the time at which he appeared that he was the one we were waiting for, and I rejoiced greatly thereat, though I kept silent about it until Rasul (S.A.W.) came to Madinah. When he stayed in Quba' among the B.'Amr b. 'Auf a man came with the news while I was working at the top of a palm-tree and my aunt Khalida d. al-Harith was sitting below. When I heard the news I cried 'Allahu Akbar' and my aunt said, "Good gracious, if you heard that Musa b. 'Imran had come you could not have made more fuss!" "Indeed, aunt," I said, "he is the brother of Musa and follows his Deen, being sent with the same mission." She asked, "Is he really the Rasul whom we have been told will be sent at this very time?" and she accepted my assurance that he was. Straightaway I went to Rasulullah (S.A.W.) and became a Muslim, and when I returned to my house I ordered my family to do the same. 'I concealed the matter from the Jews, and then went to Rasulullah (S.A.W.) and said, "The Jews are a nation of liars and I wish you would take me into one of your houses and hide me from them. Then ask them about me so that they may tell you the position I hold among them before they know that I have become a Muslim. If they know it beforehand they will utter slanderous lies against me." Rasul (S.A.W.) housed me; the Jews came; and Rasul (S.A.W.) asked them about my standing among them. They said: "He is our chief, and the son of our

chief; our rabbi, and our learned man." When they said this I emerged and said: "O Jews, fear Allah and accept what He has sent you. For by Allah you know that he is the Rasul of Allah. You will find him described in your Torah and even named. I testify that he is the Rasul of Allah, I believe in him, I hold him to be true, and I acknowledge him." They accused me of lying and reviled me. Then I reminded Rasulullah (S.A.W.) that I had said that they would do this, for they were a treacherous, fake, and evil people. I publicly proclaimed my conversion and my household and my aunt Khalida followed suit.'

(9) FEVER IN MADINAH

It is reported from Ayesha (R.A.) that Yathrib was the most fever-infested land on earth, and the companions suffered severely from it, though Allah kept it from His Rasul (S.A.W.) 'Amir b. Fuhayra and Bilal, freedmen of Abu Bakr (Rad.A.), were with him in one house when the fever attacked them, and I came in to visit them, (for the veil had not then been ordered for us). Only Allah knows how much they suffered from the fever. I came to my father and asked him how he fared. I thought that my father did not know what he was saying. Then I went to 'Amir and asked him how he was. I thought that 'Amir did not know what he was saying. Bilal, when the fever left him, lay prostrate in a corner of the house. Then he raised his voice and also spoke what I could not understand. I told Rasul (S.A.W.) what they had said and he remarked that they were delirious and out of their minds with a high temperature. He said, "O Allah, make Madinah as dear to us as Makkah and even dearer! And bless to us its food, and carry its fever to Mahya'a." Mahya'a is al-Juhfa, a large village with a pulpit on the road from Madinah to Makkah about four stages distant from the latter. It was the rendezvous of the Egyptians and Syrians if they wished to avoid Madinah. Ibn Shihab al-Zuhr from 'Abdullah b. 'Amr mentioned that, when Rasul (S.A.W.) came to Madinah with his companions, the fever of Madinah smote them until they were extremely ill (though Allah turned it away from his Rasul) to such a degree that they could only pray sitting. Rasulullah (S.A.W.) came out* to them when they were praying thus and said: 'Know that the prayer of the sitter is only half as valuable as the prayer of the stander.' Thereupon the Muslims painfully struggled to their feet despite their weakness and sickness, seeking a blessing.

Then Rasulullah (S.A.W.) prepared for war in pursuance of Allah's command to fight his enemies and to fight those polytheists who were near at hand whom Allah commanded him to fight against.

(10) The Change of Qiblah

It was during this period that a change in the qiblah, was also ordered by Allah. It is signifiacnt that while at Makkah and living among the idolaters of Makk?h, Rasulullah (S.A.W.) used to pray with his face

turned to the Masjid at Jerusalem, but when he came to Madinah, where the Jewish element was strong and powerful, he was directed by Divine revelation to turn his face to the Kabah as his Qiblah. This was a change with far-reaching implications, and it had different reactions in different circles. It strengthened the loyalty of the Muslims to Islam and Rasulullah (SAW.). They expressed their implicit faith in Muhammad (peace be upon him) as the recipient of Divine revelation and accepted this change most willingly. The pagans of Makkah said: 'The way Muhammad has changed his direction for prayer towards our qiblah, gives us reason to hope that he will eventually come back to our faith also." The Jews were very indignant and said tauntingly: "Muhammad has, in this change of direction for prayer, opposed all the earlier prophets. If he were a genuine prophet, he would have never done this." The hypocrites (i.e., those who falsely pretended to be Muslims) availed themselves of this opportunity to undermine the increasing influence of Islam. They were sarcastic in their remarks and said: "We are not sure in which direction the Rasul wants to turn for prayer. If the previous position was correct he has abandoned that; and if this new position is right, it means that he had erred before." The Noble Qur'an refers, in its eloquent style, to these different objections raised from the different quarters:

> "And We appointed not the qiblah, which you have had, but that We might distinguish him who follows the Rasul (S.A.W.) from him who turns back upon his heels, and this was surely difficult except for those whom Allah has guided aright". (2:143)

CONSPIRACY OF QURAISH AGAINST MUSLIMS IN MADINAH

Although Rasulullah (Sallallahu 'alaihi wa Sallam) and the Muslims migrated to Madinah, the Quraish did not give up their enmity against them and Islam. They could not tolerate the growing popularity of Rasulullah (S.A.W.). The days of peace and prosperity for the Muslims proved to be short. The Quraish, who were observing the prosperity of the Muslims in Madinah with increased anxiety and hatred were? determined to put down such growing strength and influence of the Muslims.

To carry on the work for them, they had already the right man in Madinah who was none other than 'Abdullah-bin-Ubayy. 'Abdullah-bin-Ubayy was to be the leader of the Madinites before Rasulullah .(Sallallahu alaihi wa Sallam) migrated there. Now Rasulullah (S.A.W) had already become a great and leading personality in Madinah, so much so that he seemed to eclipse Abdullah-bin-Ubayy who was there before him (i.e.before Rasulullah S.A.W.). 'Abdullah-bin-Ubayy was stung with jealousy and hatred towards Rasulullah (Sallallahu alaihi wa Sallam) and his followers. This marked the beginning of problems in

dinah. The Quraish knew the hostile attitude of 'Abdullah-bin-ayy towards Rasulullah (S.A.W.) and the Muslims. Thus they tried get the Muslims exiled from Madinah through his influence and ver. For this purpose the Quraish wrote a letter to 'Abdullah-bin-ayy which read: "For giving asylum to our man, we ask you in the ne of God that you should either kill him or get him out of Madinah. ou do not comply with this we will attack you, destroy you and will ke your women captives. "When Rasulullah (S.A.W.) heard about letter he went to 'Abdullah-bin-Ubayy and said, "Would you like vage war with your brothers and sons". The fear of his people, ning against him, kept 'Abdullah-bin-Ubayy from openly attacking Muslims. Thus finding that their attempt through 'Abdullah was on avail, the Quraish started inviting the people living between kkah and Madinah against the Muslims.

anwhile, 'Abdullah bin Ubayy was not idle in Madinah. In secret he l set up a deep current of opposition in motion. As far as the Jews re concerned, it was not safe to place too much confidence in m. There were enemies within and without. "In Madinah, sulullah (S.A.W.) faced a triple alliance against the Muslims - the raish, the Jews and the Hypocrites (led by'Abdullah-bin-Ubayy)." e awareness which this situation demanded from the Muslims is l illustrated by the narration of Ubaiy bin Ka'b (Rad.A.) in the owing words: "After the migration of Rasulullah (S.A.W.) and his mpanions to Madinah, when they were given protection by the sar' all the Arabs joined together to fight them. The companions, refore, used to sleep fully armed till dawn."

s was when Rasulullah (S.A.W.) received Divine revelation, rmitting the use of the sword in self-defence:

> **"Fight in the way of Allah against those who fight against you, and do not transgress the limits of war." (2:190)**

PRECAUTIONS OF RASULULLAH (S.A.W)

vine revelation thus directed the Muslims as to how they should otect themselves against their enemies. Rasulullah (S.A.W.) under e circumstances had to be forearmed and to take such precautions were extremely necessary. The following steps were taken in this ection :

Rasulullah (S.A.W.) sent out small reconnaissances (parties) to ep an eye on the movements of the Quraish in the neighbourhood Madinah and to'get correct and minute information about their ans, etc. The purpose of sending out detachments is also clear from e letter which Rasulullah (S.A.W.) gave to 'Abdullah bin Jahsh when was sent to keep watch on Quraish's plan to take the Muslims by rprise. According to Ibn Sa'd the letter read: "Go to the Valley of khla and set an ambush for the Quraish." Ibn Is'haque (as quoted

Ibn Hisham) has also given similar contents of the letter: "Go to Nakhla

between Makkah and Ta'if and there spy on the Quraish in order to bring us news concerning them."

Questions

1. Write an essay on the Hijrat.
2. Describe the building of Masjid al-Quba and Masjid-un-Nabi (S.A.W.)
3. Comment on the 1st Jumuah Khutbah.
4. Comment on the Pact between Muslims and Jews.
5. Write a summary on the events which o<;cu--?d in the 1st or 2nd years of Hijrat.

THE BATTLE OF BADR

(1) Expedition of Rasulullah (S.A.W.) in search of Abu Sufyan's Caravan

The Great Caravan of the Quraish which went to Syria in Jumadi al-Ula, under the supervision of Abu Sufyan, was to come back in Ramadan, 2 A.H. This was one of the biggest caravans of the Quraish in which 50,000 Dinars were invested. Abu Sufyan spoke about this as follows: :By God, there was no Quraish man or woman who had not invested, what they had, in the caravan. The profit of this caravan was to be spent on waging war (against Muslims in Madinah). Rasulullah (Sallallahu 'alaihi wa Sallam) was informed that Abu Sufyan's caravan was on its way back to Makkah from Syria. He wanted to teach a lesson to the Quraish. He decided to intercept the caravan. He left Madinah for the caravan on 8th Ramadan 2 A.H. It must be remembered that all this was done for peace in the long-term. Had the Quraish been left to do as they pleased, Islam would not have been allowed to prosper.

Here is mentioned the departure of Rasulullah (Sallallahu 'alaihi wa Sallam) as narrated by Sayyidana Anas (Rad.A.): "Rasulullah (S.A.W.) sent Basbas (bin Juhni) to find out the whereabouts of the caravan. After doing so Basbas came to Rasulullah (S.A.W.), and there was none in the house besides Rasulullah (S.A.W.) and I (i.e. Sayyidana Anas). He talked with Rasulullah (S.A.W.) secretly. Afterwards Rasulullah (S.A.W.) came out of the house and said to the Companions: 'We are going in search of a caravan, whosoever has his riding animal should accompany us.' Some of the Companions had their animals at the 'Ulw al-Madinah (a suburb of Madinah) and they sought his permission to go there to get them. 'But he said: 'Only those persons will accompany who have something to ride.'

Abu Ayyub Ansari (Rad.A.) narrates the whole incident as follows: "We were in Madinah when Rasulullah (S.A.W.) told us about the information which he got about the caravan of Abu Sufyan. He said, 'It will be good for you to go out in search of the caravan. Probably we

y also get some booty.'
agreed to accompany him. When we had covered one or two days' rney, he told us (when he got information about the invading army of raish as other Ahadith reveal): 'What is your opinion regarding the fight n the people (i.e. the Quraish)? We said: 'By Allah we do not have ength for that (i.e. we only came for the caravan).' Hearing this, Miqdad 'Amr (a Madinate) stood up and addressed: 'O Rasul of Allah! We are like the people (followers) of Musa (A.S.) to tell you: "You and your bb go and fight, we are waiting here. We swear by Allah if you ask us n to go to Bark-o-Ghimad (a distant place in Yemen) we will be ready for nd will never leave you". On hearing the address of Miqdad bin 'Amr d.A.), all the Ansar wished to say the same.

> At this Allah revealed the following verses: 'Just as thy Rabb ordered thee out of thy house with the Truth, although a party among the Believers disliked it, disputing thee concerning the Truth after it was made manifest, as if they were being driven to visible death. Behold! Allah promised you one of the two (enemy) parties, that it should be yours: You wished the one unarmed (i.e. the caravan) should be yours, but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers (7:5-7)'

some of the Ahaadith it is also mentioned that when Rasulullah allallahu 'alaihi wa Sallam) got information about the Quraish army, while was on his way in search of Abu Sufyan's caravan, he consulted his ompanions. On this Sayyidana Abu Bakr (R.A.) and Sayyidana 'Umar .A.) (among the Emigrants) gave their opinions first of all, but Rasulullah allallahu 'alaihi wa Sallam). remained silent. Seeing this the Ansar alised that he wanted to know their views on the matter. Then they gave eir opinions. The address of Hadrat Sa'd bin Mu'adh (a leader of Ansar) this occasion is also commonly narrated. He said, "O Rasul of Allah! We l obey you even though you command us to jump into the Sea. asulullah (S.A.W.) became very pleased with the address of Sa'd and en ordered the Companions to start for Badr. It is also stated that the rse of the Noble Qur'an,
ehold Allah promised you one of the two parties...." (8:7), was revealed ter the address of Sa'd bin Mu'adh.
owever, it is clear from the above mentioned Ahadith that Rasulullah .A.W.) and the Companions were informed about the invasion of the uraish army while they were on their way in the search of the Quraish aravan and were away from Madinah. They left Madinah to search for e caravan and not to fight with the army of the Quraish because they "3d o information about that while they were in Madinah. This is also upported by the following couplet from the "Qasidah" said by Hamzah b'n bd Al-Muttalib

"We had sought but their caravan, naught else, But
they came to us and we met unexpectedly."

This is also why they were short of sufficient arms and ammu
receiving the information about the Quraish army Rasulul
discussed the matter at Roha. Then he appointed Abu Lababa
al-Mundhar administrator of Madinah during his absence, and a
return to Madinah. Two things were left to be seen: Either he w
caravan of Abu Sufyan; or he will meet the army of the Quraish
promised victory over one of the two parties, as the Noble Qur a

> "Behold! Allah promised you one of the two (enemy) parti
> that it should be yours...." (0.8:7)

During this time Abu Sufyan came to know about the plan of
(Sallallahu 'alaihi wa Sallam) to attack the caravan. He hired a r
Damdam to go to Makkah to inform the Quraish about th
advance. Traditions reveal that Abu Sufyan sent Damdam
before Rasulullah (S.A.W.) left Madinah.

Damdam went straight to the Masjid al-Haram, cut the nose of
turned its saddle round and tore his shirt (these acts s
seriousness of the matter as was the prevailing custom during
Ignorance on such occasions), and then cried out in the bottom
(Valley): "0 Quraish! Help! Help! Muhammad and his Companio
in wait for your property and goods which are with Abu Sufya
think that you will overtake them. Hearing this the Quraisl
marched towards Madinah with 1000 men.
In the meantime, Abu Sufyan changed his route and returned
along the coast. When Abu Sufyan saw that he had saved his c
sent word to the Quraysh, 'Since you came out to save your ca
men, and your property, and Allah has delivered them, go back
said, 'By God, we will not go back until we have been to Badr' (
the site of one of the Arab fairs where they used to hold a market e
'We will spend three days there, slaughter camels and feast and
and the girls shall play for us. The Arabs will hear that we have
gathered together, and will respect us in future. So come on![1] T
that the enemies were thirsty for war though the course was eli
the time he reached Makkah the Quraish had already left for M
their way to Madinah, the Quraish were informed about Abu Sufy
after which some of the Quraish chiefs decided to go back to
Abu Jahl and others wanted to fight and they incited the Makkan
Hadrami, tore his clothes, started to raise dust (as was customa
anger against the enemy), ar>0

<
"W»f

shouted: "Alas 'Amr! Alas 'Amr!" This incident excited the entire Quraish army. They became furious and retorted, and marched towards Madinah. However, the tribes of Zuhrah and 'Adi left them and returned to Makkah.

One of the main motives of Quraish's invasion at Badr was to take revenge of 'Amr bin Hadrami's death (at the hands of Muslims) and in fact this became the only motive after Abu Sufyan reached Makkah safely.

(2) Invasion of Quraish at Badr

Rasulullah (Sallallahu 'alaihi wa Sallam) along with his Companions, and the Quraish were advancing towards Badr, a village about 80 miles away from Madinah. The Quraish were under the command of Abu Jahl, the arch enemy of Islam. They were 1000 in number and fully equipped. Their army included 300 horses and 700 camels. Muslims numbered 313 and were only in possession of two horses and seventy camels. They were not as well equipped as the Quraish. Rasulullah (Sallallahu 'alaihi wa Sallam) sent Basbas bin 'Amr al-Juhni and 'Adi bin Abi Daghna in advance, in the direction from which the Quraish had been reported to be coming, to bring news of their movements. The Quraish reached the battlefield earlier and occupied the points of advantage. The Muslims could not get any well or spring. Moreover the sandy soil was causing the feet of the camels to sink. Then it was suggested by Hubab bin Mundhir (R.A.) to take possession of a nearby spring. The suggestion was accepted by Rasulullah (Sallallahu 'alaihi wa Sallam) and he asked the Muslims to take over the spring. By the grace of Allah, it rained heavily and small reservoirs were improvised for storing water. The Noble Qur'an speaks about this as follows:

> "And He sent down water from the sky that thereby He might purify you." (8:2)

AHhough the Muslims were in full control of the water, Rasulullah (S.A.W.) allowed the enemies to make use of the water. This was not jne habit of the enemies of IsFam and yet they did not see the beauty of Islam. The two armies rested in their camps at Badr for the night. Rasulullah (Sallallahu 'alaihi wa Sallam) prayed all night, weeping and repeating the following words:

0 Allah, shouldst thou suffer this small band of Believers to perish this ^V, no one will be left on earth to worship Thee."

£Hah answered the prayer and gave glad tidings of victory through the •""owing revelation:

A

ii "Soon shall the enemy be routed and will then turn and IP; flee..." (Q.46:45)

The battle began on the morning of Friday, the 17th of Ramadan. 2 A.M. (March, 624 A.D.). Three leaders of the Quraish named Shaibah, 'Utbah and Walid bin'Utbah first came to challenge the Muslims. The challenge was accepted by three great generals of Islam: 'Ubaidah bin al-Harith, Hamzah bin 'Abdul-Muttalib, and 'Ali bin Abu Talib (Rad.A.). Shaibah fell to the sword of Hadrat Hamzah (R.A.), Walid was killed by Hadrat 'Ali (R.A.). 'Utbah wounded 'Ubaidah but was killed by Hadrat 'Ali (R.A.) and Hamzah (R.A.). Then 'Ubaidah bin Sa'id bin al-'As, a famous warrior among the Quraish challenged the Muslims. His challenge was accepted by Hadrat Zubair (R.A.), who killed him with a spear. These single handed combats were followed by a general attack by the Quraish upon the Muslims. In a short time the prominent leaders were either slain or made prisoners. The rest of the Quraish took to their heels and ran from the battlefield. They were followed and a number of them were slain or made prisoners. The Muslims captured seventy haughty aristocrats of the Quraish, and seventy of them fell on the battlefield. The rest of the army fled. Fourteen Companions of Rasulullah (S.A.W.) achieved martyrdom.
The victory at Badr was a clear help from Almighty Allah. Indeed, it was a glorious spiritual victory of Truth (Haq) over Falsehood (Batil) with Divine Help. The Noble Qur'an speaks about this at a number of places:

"Indeed there was a sign for you in the two Hosts which met together in encounter; one party fighting in the Way of Allah, and the other unbelieving... and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have eyes to see." (3:12) And Again:

> "Allah had helped you at Badr, when you were a contemptible little force; then fear Allah in order to show your gratitude." When you did say to the believers: Does it not suffice you that your Rabb should help you with three thousand angels sent down," (3:123,124)

According to the historians the angels referred to in the above verse (3:124) came down with three famous angels viz. Jibraeel, Mikaeel and Israfeel (A.S.) and each of them was accompanied by 1000 angels. This victory inspired Muslims with renewed hope and encouraged them for future success.

The First Martyr

'Umayr b. al-Humam (R.A.) heard Rasulullah (SAW.)'s call and asked, "Is that paradise equal to the heavens and the earth, O Rasul of Allah?" "Yes", replied Rasulullah (S.A.W.). "Fine, Fine" he said, and when Rasulullah (S.A.W.) asked what had made him say that, he replied,

"Nothing, O Rasul of Allah, but I hope that I might be amongst its inhabitants." Rasulullah (S.A.W.) told him that he would be among them. 'Umayr then took some dates out of his quiver and began to eat them, but suddenly he said, "If I live till my dates last, it would mean delaying it for long." So he threw away the dates in his hand and ran to the battlefield and fought with the enemy until he was dead. He was the first martyr on the day of Badr.

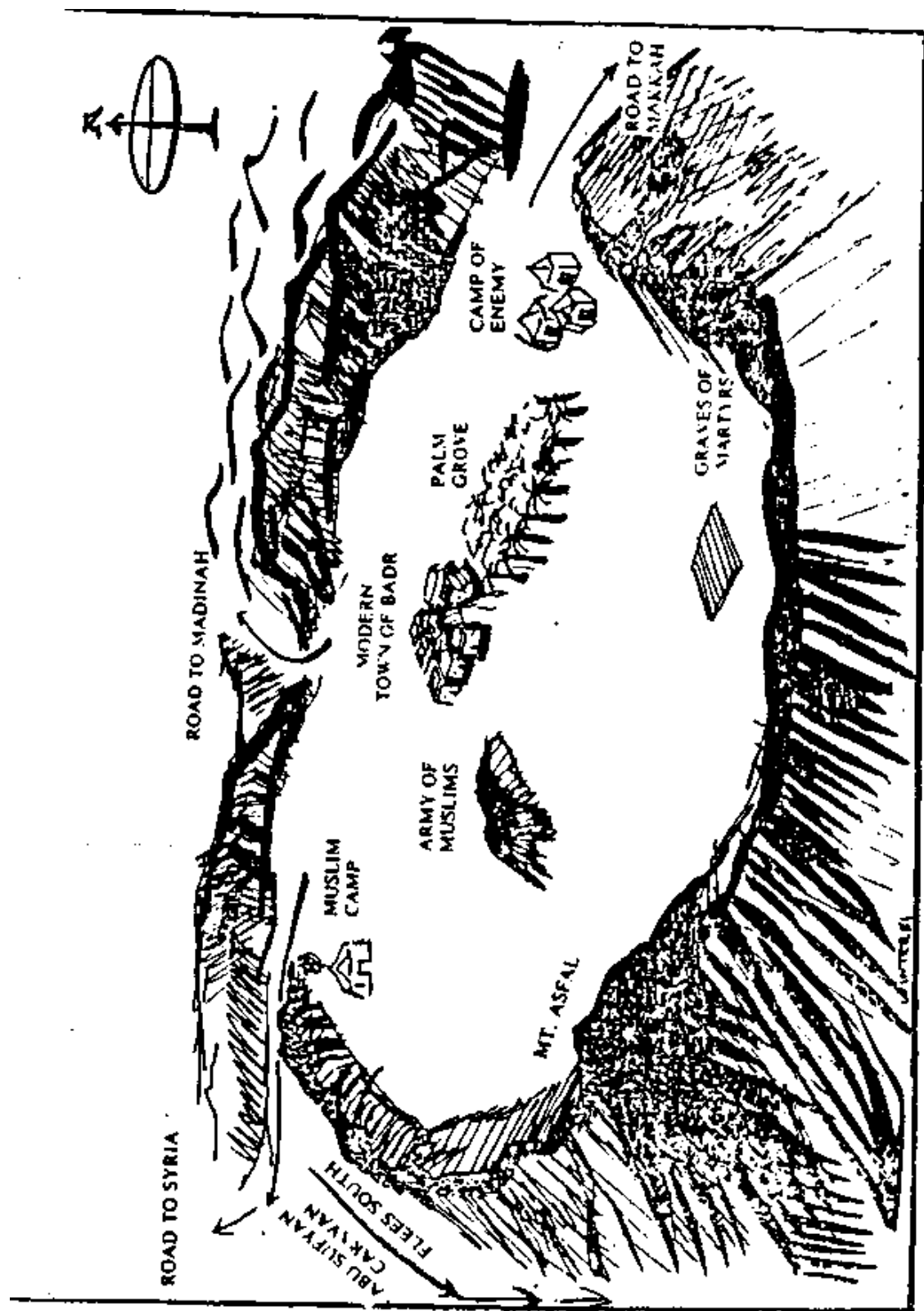
The Ambition of two Brothers

Everybody seemed to be full of enthusiasm, and upon outdoing others in a deed of valour and to be honoured with martydom. Even close friends and full brothers vied to excel each other. 'Abdur Rahman b. 'Auf (R.A.) says, "I was fighting in my rank on the day of Badr, when lo! I saw on my right and left two very young boys; and I did not feel quite happy to see them on my sides. Suddenly, one of them asked me in a low voice, so that his companion should not hear: O my uncle! Show me Abu Jahl! -1 said: 0 my brother's son! What have you to do with him? -He answered: I have vowed before Allah that I shall kill him when I see him, or shall be killed by him! - And the other boy spoke to me likewise in a low voice, so that his companion should not hear. I pointed him out to them, and they threw themselves upon him like two hawks, and struck him. They were the sons of 'Afra'.

(3) Some Miraculous Events which Happened During the Battle of Badr

(1) The Coming down of the angelic warriors is attested by a peasant (who had not accepted Islam by then) who was attending sheep on an adjacent hill. He says, "I was with a companion, my cousin, upon the fold of a mountain watching the battle, and waiting to join with the conquerors and share the spoil. Suddenly we beheld a great cloud sailing towards us, and within it were the neighing of steeds and the braying of trumpets. As it approached, squadrons of angels sallied forth, and we heard the terrific voice of an angel as he urged his mare Haizum. "Speed! speed! Oh Haizum!" Due to that awful sound the heart of my companion burst with terror and he died on the spot, and I had well nigh shared his fate." This miraculous aid is repeatedly mentioned in the Noble Qur'an, as also quoted above.

(2) When the battle began, Rasulullah (S.A.W.) prayed, and threw a handful of dust (or sand) at the enemy, symbolical of their rushing blindly to their fate. Every act in the battle is ascribed to Allah, as it was in His cause, and it was not undertaken except by His command. The Noble Qur'an points out towards it as under:

> "It was not ye who slew them, it was Allah: When thou, threwest
> (a handful of dust), it was not Thy act, but Allah's:

The first battle between the Muslims and the *Kuffar* was fought at a place called Badr. Badr is located between Makkah and Madinah.

> In order that He might test the Believers by a gracious trial from Himself: for Allah is He who heareth and knoweth (all things)." (8:17)

(3) 'Ukkashah bin Mihsan (Rad.A), a companion, was fighting in the battle. During the fight his sword broke. Rasulullah (S.A.W.) gave him a piece of rod which turned into a sword, as soon as he took it from his hand. He fought with that sword. He called it "Al-'Aws" and it remained with him in all the following battles.

(4) In a number of Traditions, it is mentioned that Satan (The Devil) was present in the form of Suraqa. He was seen running away from the field of battle, and was taxed with it by the Quraish while all the time it was the Devil. This is also pointed out in the Noble Qur'an.

> "And remember (when) Satan made their (sinful) acts seem alluring to them, and said: 'No one among men can overcome you this day. While I am near to you.' But when the two forces came in sight of each other, he turned to his heels, and said, "Lo! I am clear of you; lo! I see what you see not; lo! I fear Allah; for Allah is strict in punishment." (8:48)

(5) Abdul Yasar was *a* compact little man while al-Abbas was bulky. When Rasulullah (S.A.W.) asked the former how he had managed to capture the latter, he said that a man such as he had never seen before or afterwards had helped him, and when he described him, Rasulullah (S.A.W.) said, "A noble angel helped you against him."

(6) My father Ishaq b. Yasar reported from men of B.Mazin b. al-Najjar from Abu Da'ud al-Mazini, who was at Badr, 'I was persuing a polytheist at Badr to smite him, but his head fell off before I could get at him with my sword, and I knew that someone else had killed him.[1]

The victory in the Battle could be attributed to none except Allah's clear Help.

Humane Treatment of the Captives

The prisoners were treated with such exemplary kindness which was not surpassed in history. Muhammad b. 'Amr b. 'Ata', brother of B. 'Amir b. Lu'ayy, told me that 'Umar (R.A.) said to Rasul (S.A.W.), 'Let me pull out Suhayl's two front teeth; his tongue will stick out and he will never be able to speak against you again.' He answered, 'I will not mutilate him, otherwise Allah, would mutilate me though I am a Rasul.' They were given the best food to eat in circumstances when the Muslims themselves took only plain dates. Rasulullah (S.A.W.) was very kind and sympathetic to his enemies. He consulted his

Companions about the treatment of the Prisoners. Some of them were very zealous and they suggested that all the prisoners should be put to death Hadrat 'Umar (R.A.) also suggested the same fate. Hadrat Abu Bak (Had.A.) however suggested: "They are our own relatives and kinsmen They should be set free on ransom. Rasulullah (Sallallahu alaihi wa Sallam preferred Hadrat Abu Bakr's (Had.A.) opinion and set them free on ransom This was not liked by Allah and a censure was revealed:

> "Had it not been for an Ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took." (6:68)

In a number of authentic Ahaadith (including the one mentioned in "Sahih Muslim") it is narrated that Rasulullah (Sallallahu 'alaihi wa Sallam) and Hadrat Abu Bakr (Rad.A.) wept on the revelation of the verse of censure. The ransom taken from the Prisoners of war was 4,000 Dirhams each. Those who could not pay it due to poverty but ;new writing and reading were detained to teach writing to ten persons after which they were also set free. Hadrat Zaid bin Thabit (Rad.A.) learned writing under this arrangement. Others, who were neither in a position to pay the ransom, nor were they educated enough to teach others, were set free without any ransom.

'Blessings be on the men of Madinah', said one of these prisoners in later days, They made us ride, while they themselves walked, they gave wheat bread to eat, when there was little of it: satisfying themselves with dates.'

This noble attitude which was seen can be fully appreciated in the context of the circumstances which led to the war. Rasulullah (S.A.W.) and his companions had endured for full fifteen years unspeakable insults and injuries at the hands of the Quraysh of Makkah so much so that they were obliged to bid good-bye to their native place and seek shelter in a far off place. The Makkans, who were thirsty for their blood did not allow them to lead a life of peace even in thier new abode. They fell upon them with all their forces in order to exterminate them by the roots. Fate, however, decided otherwise and they were defeated by a small army of Muslims. Amidst such feeling of bitterness Rasul (S.A.W.) remained calm and self-possessed. No atrocity was perpetrated upon the prisoners. Of the seventy-two captives only two were excuted, viz., At Nadr b. al-Harith and 'Uqbah b. Abi Mu'ayt who were notorious.for their unrelenting hostility towards the Muslims. The rest of the captives were treated with utmost kindness and consideration. It is not surprising, therefore, that some of the captives embraced Islam and were therefore immediately set free. The rest were kept for ransom.

(5) The Effect of the Battle of Badr

'The battle of Badr had far-reaching consequences. Till then the Muslims were a harassed band avoiding any major conflict. The victory gave them confidence in their physical power. They could now meet force with force. They were soon recognised as a power to be reckoned with, and smaller tribes were cautioned against joining forces against them. The victory dealt a severe blow to the prestige of the Quraish.
The Jews of Madinah and its vicinity were alarmed at the new power that had emerged. The ignonimy of the defeat made the Makkans more bitter and furious and the word vengeance was on many lips." 'The winning of the Battle of Badr, the first pitched battle in Islam, was the most glorious event in its history. It endowed the Muslims with a will to win, the value of which cannot be reckoned in terms of men and money. Just as Rasulullah (S.A.W.) is an Exemplar to all Muslims so is Badr the ideal of all Muslim battles. When Muslims fight, they must fight for the love of Allah only and to establish His Truth."

The disbelievers (throughout Arabia) and the Jews became aware of the new power of Islam for the first time and they began to feel the strength of the Muslims.

OTHER EVENTS IN THE 2ND YR. A.H.

The Expedition of Banu Sulaim (or the Expedition of Qurqurah or al-Kudr):

Nabi (S.A.W.) received news about the mission of the Banu Sulaim and Ghatfan tribes, just nights after the Battle of Badr. He went to check this invasion. On reaching there, he was told (by a shepherd) that there was a battalion of people who ran away towards the sea coast (on hearing the news of Rasulullah (S.A.W.)'s arrival). He stayed there for three nights and then returned with 500 camels which were left there by the retreating enemies.

Execution of Abu'Afak and 'Asma Bint Marwan:

There was an old Jew named Abu'Afak who used to satirise Rasulullah (Sallallahu 'alaihi wa Sallam) and the Muslims in order to incite people against Islam. He composed some stinging verses against Islam. This amounted to treason against Allah's government, and was also a treachery against the Pact signed by the Jews. Therefore, he had to be executed. This mission was performed in the month of Shawwal, by Salim bin 'Ljhiair (R.A.), who offered himself to the call of Rasulullah (Sallallahu 'alaihi wa Sallam).

Similarly there was a woman, named 'Asma bint Marwan, belonging to

the *Banu* Aws tribe of Madinites. She was a poetess and started to satirise against Islam and Rasulullah (Sallallahu 'alaihi wa Sallam) After the battle of Badr, she composed some couplets in which she incited the people to wage war against Nabi (S.A.W.) and the Muslims. This was also treason against Allah's Law. Therefore when Rasulullah
Jty>;#jallallahu 'alaihi wa Sallam) asked, "Who will rid me of this woman?" Umaigb*ti§jf|R.A.) responded.

Acco$igg2o |bn Sa'd the execution of 'Asma took place in the last weekg3f^£nsdan, 2 A.M. Hadrat 'Umair bin 'Awf (R.A.) also warned the beotjiejS <f 'Asma: "If you dare to repeat things such as she had uttereji,9 \gillj|lay the whole family injhe same manner." tater her familJCaecSjtK Islam and they became loyal to Allah and Rasulullah (SAW.)! * °
\.|ishoSld|b&n§led that Islam is lenient enough to allow non-muslims <^t8e rSitjrfJvifg and praying as they wish but Islam does not tolerate \-^penjis|ilt2t(SAIlah and his Ambiyaa (A.S.). \ y

""K'ab B. SsSratMeets his Doom

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. ab g. Asfirafowas a prominent leader of the Jews. An implacable _—— j| j|)ag1| ne a|wayS d^ nJs utmost to get Rasulullah (S.A.W.) lies I|e was also a poet of considerable standing, availing his DC$rn§ose and recite derogatory verses against the honour of - an act intolerable enough. Immediately after the Je went all the way to Makkah to cry out vengeance with jto/y verses and stirred up the Quraysh to even the score IfSat'cJt Badr. Nevertheless, he returned to Madinah where, in conceit, he continued his mischievious propaganda _

into troul ... ents to ... Muslim women ... battle of Badr ... his infamm ... of their ... his inimitable ... against Islam

When Rasulullah (S.A.W.) heard about his return to ^dinghJjhssseOd to his companions, "K'ab b. Ashraf has offended Allah id H|5'j}a'Su[2>Who will rid me of him?" A few persons belonging to je Ajjsat teirTJfediately offered their services and killed this enemy of

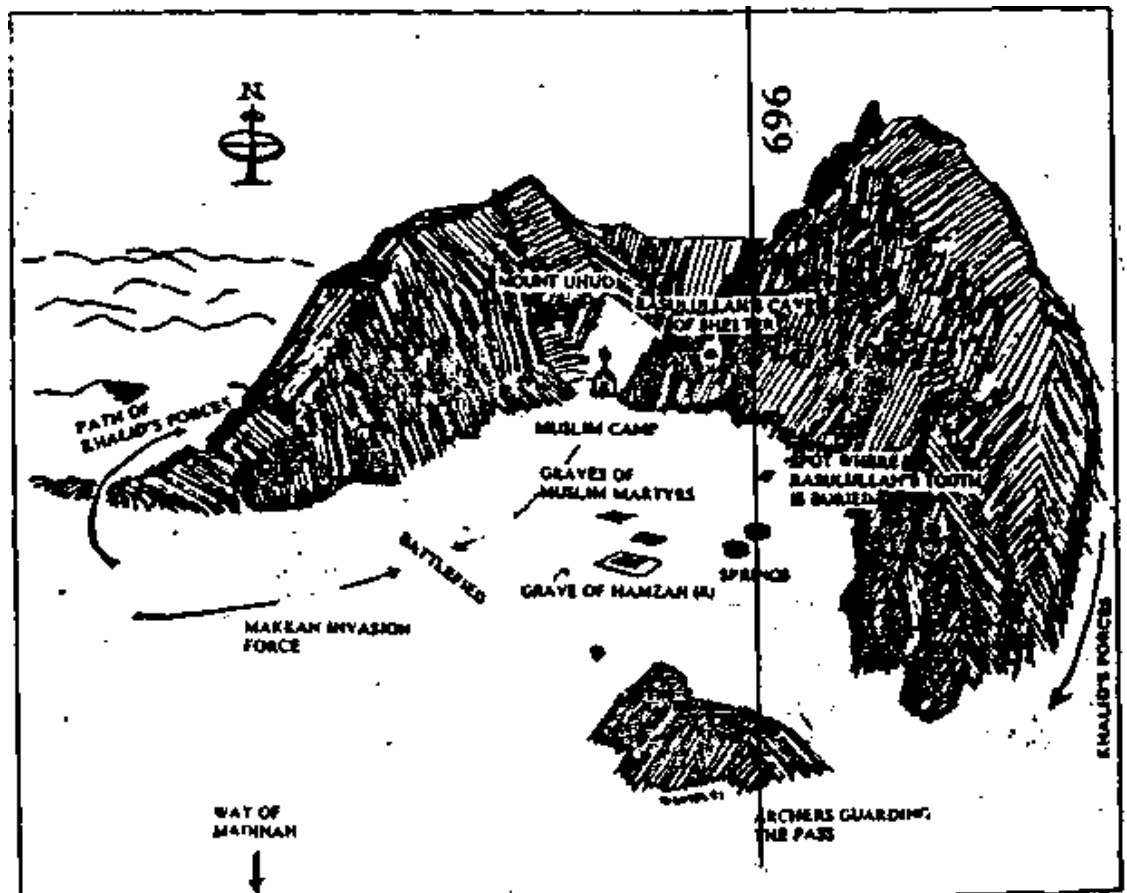
1» % ^ £ •§ ie Batt|e Sf^agu Qainuqa (Shawwal 2 A.M.: April 624)

'le-bjStte c§ rann Qainuqa' took place between the battle of Badr and _.ie ba|tl§0^LJtiui, (probably in Shawwal 2 A.M.). Ibn Hisham writes: 'The fursfiaSidflg-Ihe Jews, who broke the treaty between them and RasulSlsw RSSBattahu 'alaihi wa Sallam), were Banu Qainuqa'. The Banu.§)c!giiJfi]a§n|t only violated the treaty but also declared war. An unantifcipat$ itacljlent enflamed this fire of enmity between the Jews and tfife I^usjirre. |pnce an Ansari (Muslim) lady'went to a Jewish shop to buj^'s'fimetriia! They molested her. Hearing her cries, a Muslim passing 6"y too1< her side. In the fight that ensued a Jew was killled. Thereafter a number of Jews attacked that Muslim and killed him. Rasulullah (Sallallahu 'alaihi wa Sallam) went to them and said: "Fear Allah lest Allah's wrath should fall on you as in Badr." Instead of being

ashamed, the Jews replied: "We are not the Quraish. In case of a war, we wi teach you a lesson." The Jews then shut themselves in their fortress and th Muslims laid siege to it, for a fortnight. Being hard pressed, the Jews finall submitted unconditionally leaving the terms of peace to be settled b Rasulullah (S.A.W.) himself. 'Abdullah bin Ubbay. the leader of th hypocrites, interceded on their behalf, and

Rasulullah (Sallallahu 'alaihi wa Sallam) aske them to migrate from e Madinah. Thus *700* Jews, belonging to the tri for of Banu Qainuqa' left Syria in Shawwal, *2* A.M. The Jews and th Ubbay hypocrite Abdullah bin continued to cause trouble despite beir Nabi treated so leniently by (S.A.W.).

Questions:

1. Write on the Battle of Badr, commenting on s consequences, the
2. State briefly some events which took place 2nd year of Hijrat. a.
3. Narrate what happened to the Banu Quainu

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THE BATTLE OF UHUD
(SHAWWAL, 3 A.H.MARCH 625 A.D.):

The Makkans were shocked at the results at Badr. The battle also affected the Jews and the Bedouins (countryside Arabs). For the first time they felt the strength of the Muslims. The fire of revenge began burning in the hearts of the Makkans. They became determined to wipe out this blot and began preparing for a second attack on the Muslims. They spent all the profits from trade and commerce during the year in preparation for the expedition. The Makkan poets incited the people to make the necessary contributions for the war against the Muslims. Women also played an effective role in encouraging the men to fight. Hind, wife of Abu Sufyan, prepared a slave named Wahshi, (with the promise of freedom) to kill Hamzah (R.A.) (the uncle of Rasulullah (SAW.), who had slain her father 'Utbah in the battle of Badr'. Wahshi was an expert in the throwing of a javelin during war. The Muslims of Madinah were not aware of the preparations of the Quraish. Rasulullah (Sallallahu alaihi wa Sallam) only got the information, two or three days before the arrival of the Makkan army near Uhud, through one of his uncles, Hadrat 'Abbas (R.A.) who had already accepted Islam, but still lived in Makkah. Rasulullah (S.A.W.) despatched Anas, Munis and Hubab (R.A.) to collect more information about the army. They confirmed the news of the army being near Uhud (about 3 miles from Madinah.) The next day (i.e. on Friday the 13th Shawwal, 3 A.M.), Rasulullah (Sallallahu alaihi wa Sallam) consulted his companions about the situation. A number of companions favoured the veiw to fortify Madinah, and fight from within. But the strong youth (specially those who were absent at Badr) wished to fight the enemy in the open-field. Seeing the urge of the majority, Rasulullah (Salailahu 'alaihi wa Sallam) yielded to their wishes and put on his armour.' After offering Jumuah Salat he marched at the head of one thousand strong to face three thousand fully equipped Quraish who had encamped at the foot of Mount Uhud, and who had destroyed the crops and pastures of the Muslims. The Muslims spent their night not far from the town and resumed the march the next morning. On their way to Uhud, the leader of the hypocrites, 'Abdullah bin Ubayy, deserted the Muslims, reducing thereby the number of the army to 700 only. The Quran describes the desertion:-

> "What ye suffered on the day the two armies met, was with the permission of Allah in order that He might test the Believers, and the Hypocrites also. It was said to them: "Come, fight in the way of Allah or (at least) defend yourselves.' They said, 'If we know fighting (with a hope of success) we should certainly have followed you.' They were that day nearer to unbelief than to Faith, saying with their lips what was not in their hearts. But Allah hath full knowledge of all they conceal." (3: 166-67)

The Muslims were not all skilled in warfare but they were filled with the enthusiasm of "Iman" (Faith) and wanted to defend the Truth at any cost.

The Battlefield:

Rasulullah (Sallallahu alaihi wa Sallam) reached Uhud on Saturday, the 15th Shawwal (30th March, 625) early in the morning, with an army of 700 believers. He took up a position within the rocks of Uhud to protect the rear. On one side there was a gap through the rock , and there was the danger of an attack from the rear. Therefore, Rasulullah (S.A.W.) appointed fifty archers under the command of 'Abdullah bin Jubair (Rad.A.), with strict instructions not to leave the place at any cost.

The Quraish army was fully equipped with arms and consisted of 700 mailed warriors and 100 cavalry men among 3000 skilled soldiers. There were also 15 women, who recited provocative dirges in the memory of those Makkan warriors who were slain at Badr. These songs incited the fury of the warriors against the Muslims. These couplets, sang by Quraish women while beating their timbrels loudly, are given in many history books:
"We are the Daughters of the morning star,
On carpet we step delicately;
Boldly advance, we shall embrace you
Turn back, and we will shun you,
Shun you with disgust!"

Abu Sufyan was the commander-in-chief of the Makkan army. He divided it into detachments, each under a separate command, and himself took the central position.
The war started with a round of duels before the main attack. The great soldiers of Islam, Hadrat 'AN and Hamzah, (R.A.) killed a number of eminent Quraishities, including their flag bearer, Talha. When the general battle started the Muslims fought desperately and killed a number of non-believers. Nobody could match Hadrat Hamzah (Rad.A.), the famous brave soldier of Arabia. Wahshi the slave employed by Hind (wife of Abu Sufyan) sought Hadrat Hamzah (Rad.A.). As soon as Hadrat Hamzah (R.A.) came within his range, he hurled the javelin which pierced the stomach of Hadrat Hamzah (R.A.). He then killed the great soldier of Islam.. The believers demonstrated a great spirit of bravery in the face of such brutality. Soon the non-believers took to their heels and fled. Victory almost Turned Defeat:

Being flushed with victory, most of the archers who were appointed on the valley to gaurd it ignored the orders of Rasulullah (Sallallahu 'alaihi wa Sallam) and left their posts to partake of the booty. Their leader,

'Abdullah bin Jubair (Rad.A), reminded them of Nabi (S.A.W.)'s warning but only a few remained with him.

About this the Quran speaks:

> "Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy, until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the Booty) which ye covet. Among you are some that hanker after this world and some that desire the Aakhiraat. Then did He divert you from your foes in order to test you. But He forgave you; for Allah is full of grace to those who believe." (3: 152)

Meanwhile Khalid-bin-Walid (still a non-believer and commander of a detachment) did not fail to detect this weak point in the Muslim camp. He went round to that side of Mount Uhud and after killing the remaining few archers, fell upon the Muslim army from the rear. When the Muslims, (who were busy in securing war-booty) found themselves under the flashing swords of the enemy, they were naturally shocked and complete confusion prevailed among them. In the midst of this confusion the infidels killed the standard bearer of the Muslims, Hadrat Mus'ab bin 'Umair (Rad.A.). Seeing this the fleeing enemies also returned and the Muslim army was surrounded by them on both sides. Hadrat Mus'ab bin 'Umair (Rad.A.) resembled Rasulullah (S.A.W.) and a rumour was circulated by the Makkans (especially by 'Amr bin Qumai'ah who killed Mus'ab bin 'Umair Rad.A.) that Rasulullah (Sallallahu 'alaihi wa Sallam) had been killed. This alarming jiews spread and disheartened the Muslims; more confusion and disorder resulted. Rasulullah (S.A.W.) however was guarded by some of his brave followers, like Hadrat Abu Bakr, 'Umar.'Ali, Sa'd bin Waqqas, Talhah, Zubair, Harith bin Thamit and Abu Dujanah (Rad.A.), etc. Hadrat Ka'b bin Malik (Rad.A.) saw Rasulullah (Sallaliahu 'alaihi wa Sallam) and announced the good news to the Muslims.

When Abu Sufyan wanted to leave he went to the top of the mountain and shouted loudly saying, 'You have done a fine work; victory in war goes by turns. Today in exchange for the day (T. of Badr). Show your superiority, Hubal,' i.e. vindicate your religion. Rasulullah (S.A.W.) told 'Umar to get up and answer him and say[1], Allah is most high and most glorious. We are not equal. Our dead are in paradise; your dead in hell.' At this answer Abu Sufyan said to 'Umar, 'Come here to me.' Rasulullah (S.A.W.) told him to go and see what he was up to. When he came Abu Sufyan said, 'I adjure thee by Allah, 'Umar, have we killed Muhammad?' By Allah, you have not, he is listening to what you are saying now,' he replied. He said, 'I regard you as more truthful and reliable than Ibn Qami'a, (referring to the latter's claim that he had killed Muhammad). Then Abu Sufyan called out, There are some mutilated bodies among

your dead. By Allah, it gives me no satisfaction, and no anger. I neither prohibited nor ordered mutilation.'

They rushed towards him followed by the non-believers who wished to Kill Rasulullah (S.A.W.). With Allah's will the Muslims managed to shield him from the attack of the non-believers. A number of eminent "Muhajirin" and "Ansar" were injured and many others were killed. Rasulullah (Sallallahu 'alaihi wa Sallam) also received wounds at the hands of the disbelievers. Two rings of his halmet pierced his face when a non-believer injured him on his head. Another infidel threw a stone at Rasulullah (Sallallahu 'alaihi wa Sallam) which struck him on his face which broke two of his teeth. The enemies also showered arrows upon him. When the rumour of the death of Rasulullah (Sallallahu 'alaihi wa Sallam) reached Madinah, his daughter Fatimah (Rad.A.) rushed to Uhud. She met her father there and found that he was bleeding. Hadrat Fatimah (Rad.A.) dressed his wounds. Despite all the barbaric acts of the enemies the merciful Rasul (Sallallahu 'alaihi wa Sallam) neither cursed them nor did he think ill of them. He only said: "How can people be successful who dye the face of their Nabi with blood while he is calling them to Allah." He prayed for them: "O My Rabb! Forgive my people, for they do not know". Coming this close to defeat, the Muslims gained strength enough to repel the demies: Rasulullah (S.A.W.) went up the hill to command. The Believers regained their self-confidence and dispersed the Makkans. When the two armies withdrew from the battlefield, the Muslims were completely exhausted. Rasulullah (Sallallahu 'alaihi wa Sallam) feared that the non-believers might re-attack the Muslims. He therefore asked them to chase the enemy. Immediately a party of seventy persons, including Hadrat Abu Bakr (Rad.A.) and Hadrat Zubair (Rad.A.) answered his call and chased the retreating enemy away. While retreating the enemies of Allah expressed their lack of dignity and mercy by mutilating the corpses of the Muslims. Some of the bodies were so mercilessly mutilated that they became difficult to recognise. Hind, the wife of Abu Sufyan, tore out the heart and liver of the great martyr, Hamzah (Rad.A.), the uncle of Rasulullah (Sallallahu 'alaihi wa Sallam), and chewed them.

According to what SaUh b. Kaysan said, Hind d. 'Utba and the women with her stopped to mutilate the Rasul's dead companions They cut off 'heir ears and noses and Hind made them into anklets and collars and gave her anklets and collars and pendants to Wahshi, the slave of Jubayr b. Mut'im. She cut out Hamza's liver and chewed it, but she was not able to swallow it and threw it away. Then she mounted a high rock 3nd shrieked at the top of her voice:

We have paid you back for Badr
And a war that follows a war is always violent.
| could not bear the loss of 'Utba
^or my brother and his uncle and my first-born.

I have slaked my vengeance and fulfilled my vow.
You, O Wahshi, have assuaged the burning in my breast.
I shall thank Wahshi as long as I live
Until my bones rot in the grave".
My uncle Musa b. Yasar told me that he heard Abu Hurayra (R.A.) say:
Abu'l-Qasim said, There is none wounded for Allah's sake but Allah will raise him on the resurrection day with his wounds bleeding, the colour that of blood, the smell like musk.'

Some seventy Muslims were martyred in this Battle. Rasulullah (Sallallahu 'alaihi wa Sallam) never lost patience and courage and remained steadfast throughout. The dead persons were buried, some of them without even an adequate shroud because of poverty. The Quraan tells us about a favour of Allah in the following words: "After (the excitement) of the distress, He sent down calm (and peace) on a band of you overcome with slumber, while another band was stirred to anixiety by their own feelings, moved by wrong suspicions of Allah - suspicions due to Ignorance. They said: "What affair is this of ours?" Say thou: "Indeed, this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say (to themselves). "If we had anything to do with this affair, we should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death; but (all this was) that Allah might test-what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts." (3:154)

Then Allah consoles the believers in the following words:
"Those of you who turned back on the day the two hosts met,- it was Satan who caused them to fail, because of some (evil) they had done. But Allah has blotted out (their fault): For Allah is Oft-forgiving, Most forbearing.
0 ye who believe! Be not like the unbelievers, who say of their brethren, when they are travelling through the earth or engaged in fighting: If they had stayed with us, they would not have died, or been slain.' So that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that ye do.
And if you are slain or die in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass. And if ye die, or are slain. Lo! it is unto Allah that ye are brought together." (3: 155-58) .

Return to Madinah:

Rasulullah (Sallallahu alaihi wa Sallam) then left for Madinah, after the death of his beloved uncle, Hadrat Hamzah (Rad.A.). The widows of the martys and other Muslim women were lamenting for their relatives. Hearing that he said: There is none to mourn for Hamzah". The

"Ansar" deeply moved by these words instructed their women to lament his death. Rasulullah (Sallallahu 'alaihi wa Sallam) wanted to abolish this custom, so when they came, he prayed for them and after thanking them for their sympathy remarked: To lament (i.e. to cry and mourn loudly and to tear the clothes as was the custom during the Pre-Islamic period) is not allowed in Islam." Since then lamenting in this fashion was abolished.

Qur'an on the Battle of Uhud:

There are 60 verses in The Family of Imran" which Allah sent down concerning the day of Uhud in which there is a description of what happened on that day and the blame of those who deserved His rebuke.

The Battle of Uhud - A Great Lesson to the Muslims:

The Battle of Uhud teaches a great lesson to all Muslims, until the Day of Judgement. Through its temporary defeat Allah wanted to examine the Muslim's perfect Belief in Him and in Rasulullah (S.A.W.). Although he faced all troubles and dangers he stood firm in his call. The Muslims were also tested in their obedience to Nabi (S.A.W.)'s orders. However it shoufd -be noted that the Muslims did not intentionally plan to go against Nabi (S.A.W.) as did the hypocrites.

The Results of the Battle of Uhud:

(1) Although the Quraish did not get a clear victory, they were satisfied that they had killed a number of eminent Muslims like Hamzah (Rad.A.). The Jews and other non-believers were also happy with the near defeat of the Muslims and what they thought would retard the progress of Islam.
(2) Nabi (S.A.W.), on the other hand was not wholly displeased with the result. He realised that despite the Muslims being short of arms and cavalry, they had managed to withstand the onslaught against the enemy and this was all he needed.
(3) Another result of this Battle was that the nomad,c tribes, who had begun to behave themselves after the Battle of Badr now 'elt a renewal of their courage and hostility. A number of skirr;Hones thus followed but nothing could stop the progress of Islam.

Wahshi (R.A.) says:

When I returned to Makkah I was freed and lived there until Rasul (S.A.W.) conquered Makkah, when i fled to al-Ta'if, and stayed there for some time. When the envoys of Ta'if went out to Rasul (S.A.W.) to surrender, I was in an impasse and thought that I would go to Syria or tne Yaman, or any other country, and while I was in this anxiety a man

said to me, "Good heavens, what is the matter? He does not kin anyone who enters his religion and pronounces the shahada." On hearing this I went out of the town to Rasul (S.A.W.) at Madinah, and the first thing to surpise him was to see me standing at his head, witnessing'to the truth of Allah and His Rasul. When he saw me he said, "Is it Wahshi?" Yes, 0 Rasul of Allah," I said. He replied, "Sit down and tell me how you killed Hamza (R.A.)." So I told him as I have told you. When I had finished he said, "Woe to you, hide your face from me and never let me see you again." So I used to avoid Rasul (S.A.W.) wherever he was so that he should not see me, until Allah took him. Wahshi (R.A.) was not pleased until he could do some good for Islam. He says:-

"When the Muslims went out against Musaylima, the false prophet, lord of the Yamama, I accompanied them, and I took the javelin with which I had killed Hamza (R.A.), and when the armies met I saw Musaylima standing with a sword in his hand, but I did not recognize him. I made ready for him and so did one of the Ansar from the other side, both of us intending to kill him. I poised my javelin until I was sure that it would hit the mark, and launched it at him, and it pierced him, and the Ansari rushed at him and smote him with his sword, so your Lord knows best which of us killed him.

MISCELLANEOUS EVENTS DURING THE 3RD YEAR OF HIJRAH

(1) After the Battles many women were widowed and Nabi (SAW.) set a beautiful example by marrying Hafsah (Rad.A.), the daughter of Sayyldana 'Umar (Rad.A.). Sayyidah Hafsah was the widow of Khumis bin Hudhafah. ^

(2) Sayyidana Hasan (Rad.n.) was born to 'All and Fatimah (Rad.A.) on 15th Ramadan, this year.

(3) The laws of inheritance were revealed during this year, and marriage with non-believers was also prohibited.

Massacre of Muslim Missionaries at Bir Ma'unah (Safar, 4 A.H./ July 625)

The Uliterate idolaters of Arabia left no stone unturned to disturb the peaceful life of the Muslims. The flame of opposition and ^^ engulfed the whole of the peninsula, including Nejd. But the beaui^j teachings of Islam could not be covered with hostility and hatred, a* the truth continued to spread by the preachers sent by Rasulu»3 (Sallallahu 'alaihi wa Sallam) to various places from time to tinw People were accepting Islam throughout Arabia including Yarnen aw Bahrain. Sometimes even the preachers were not spared and t^ieXrj)e prey to the betrayal and butchery of the treacherous idolaters ^ tragedy of Bir Maoona took place in the month of Safar, 4 A.H.)n

ragedy /enty Sahabah were massacred. All of them were Hafiz of Qur'an. leir Jama'at was called the Jama'at of Qura and consisted nostly Ansar. Rasulullah (Sallallahu alaihi wa Sallam) loved them very rr 1, for they engaged themselves in 'Zikr' and recitation of the Qur'a jring ne night, and attended upon Rasulullah (Sallallahu alaihi wa ? .m) and is family during the day. A person named Amir-bin-Mal' <id known as Abu-Bara', belonging to Bani Amir clan of Najd, *c?* 10 Rasulullah Sallallahu alaihi wa Sallam) and took this Jama'at him for the Tabligh nd the Taleem of his clan. Rasulullah jilallahu alaihi wa Sallam) xpressed his apprehensions. But the person assured him that he was ersonally responsible for their safety. Rasulullah (Sallallahu alaihi wa Sallam), after much hesitation, agreed to send the Jama'at of seventy Sahabah with them. He also gave them an epistle to 'Amir-bin-Tufail (the ead of the clan), inviting him to Islam.

These Sahabah camped at Bir-Maoonah. 'Umar bin Umayyah and Munzir-bin-'Unidr (R.A.) took the camels for grazing and Haram | (Radhiallaho anho) with two companions went to deliver Rasulullah's P epistle to 'Amir-bin-Tufail. On reaching near his place, Haram Radhiallaho anho) said to his companions:

You both stay here, I shall go alone to him. If I am safe, you may also ome after me, but if I am betrayed you may return from here, as the oss of one is better than that of three."

mir-bin-Tufail was the nephew of 'Amir-bin-Malik, who had brought the ma'at. He was a bitter enemy of Islam and hated the Muslims to i the re. When Haram (Radhiallaho anho) delivered Rasulullah (S.A.W.)'s istle to him he did not even care to read it and attacked Haram adhiallaho anho) with his spear. .iich pierced through the tetter's body. ram (Radhiallaho anho) uttered "By the Rabb of Ka'bah, I have umphed," and died. The heartless person had no Consideration for the arantee given by his uncle, nor for the accepted tradition all over e.world, that nobody would kill the envoy. UjH* then assembled the people his clan and exhorted them to kill all g*6 Sahabah camping at Bir-oonah. The people hesitated, in view of K**8 arantee given by 'Amir--Malik. He collected a large number of j*op e from the neighbouring bes and attacked the Muslims. They ^sacred each one of them, except 'ab-bin-Zaid (Radhiallaho fj*|o) who had some life left in him and whom e enemy left as dead. "2? 2ir ar >d Umar (Radiallaho anho), while grazing e camels, noticed \2J~^ hovering in the air, and then saw from a tance that their W»anions were dead and the murderers were standing ound their with bloody swords in their hands. They stopped and *®d the situation. 'Umar (Radhiallaho anho) suggested that they * to Madinah to inform Nabi (S.A.W.), but Munzir (Radhiallaho 'Preferred matyrdom.

•^h jumped into the midst of the enemy. Munzir (R.A.) was killed

ing

'Uniur (R.A) was captured. As 'Amir's mother had to set free a e in connection with some vow that she tiad made, 'Amir set 'Umar , who then returned to narrate the sad news to the others.

Another similar tragedy was the Martydom of Khubaib, Zaid and Asim:

The Qureysh writhed with fury and rage at the loss of some of their greatest men in Uhud. Sulaifah, whose two sons had fallen in action, had taken a solemn vow that she would drink wine in the skull of 'Asim (Radhiallaho anho),who had killed both of them, if she could get possession of his head. She had proclaimed a prize of one hundred camels (a stupendous sum for the place and the time) for the person who brought 'Asim's head to her. Sufyan bin Khalid worked out a plan to secure the prize. He sent a few men of Adhal Waqarah to Madinah who pretended to embrace Islam: they besought Rasuiullah (Sallallahu alaihi wa Sallam) to detail some persons to accompany them to their locality to preach Islam to the populace. They then made a special request for Asim (Radhiallaho anho)

Rasuiullah (Sallallahu alaihi wa Sallam) deputed ten (or six according to another report) of his companions to go with them, and 'Asim (Radhiallaho anho) was of course included in these. They started satisfactorily from Madinah, but they were attacked by not less than two hundred of the enemy, including one hundred selected archers. The Sahabah climbed up a hill called Fadfad and chose to fight to the finish. When they ran short of arrows, they attacked the enemy with their spears. Asim (Radhiallaho anho) encouraged the Muslims and his last prayers were:-

"O, Allah! inform Rasuiullah (Sallallahu alaihi wa Sallam) about our fate."

And "0, Allah! I have laid down my life in Thy cause; 0, Allah, do save my head from the sacriligeous hands of these unbelievers."

Both these prayers were granted. After his death.a swarm of bees (or wasps according to another report) settled upon his body, and foiled all attempts of the enemy to sever h'~ !:2«id. They left the body alonft intending to do their dirty \. ^ ^urmg the night, when the bees would have gone. But during the night, there was a cloud-burst, whicn washed the body away.

Abdullah bin Tariq refused to follow them in captivity and ultimately' h* ;vas killed. The two remaining captives were taken by them to Makka and sold to the Qureysh. Safwan bin Umayyah paid fifty camels; κ* Zaid-bin-Wathna to kill him in revenge for the death of his fai>«* Umayyah in 'Uhud' and Hujair-bin-Abiahab bought Khubaib fo/?£ hundred camels to avenge the fall of his father in the same bain*

stated before the Jews lived on the outskirts of Madinah mainly in 3 rters viz. Banu Quinuqa', Banu Nadir and Banu Quraizah. At first they comed Islam and Rasuiullah (Sallallahu alaihi wa Sallam) for their Holy ptures forecast the coming of the Last Rasul. An agreement was signed veen them and Rasuiullah (Sallallahu alaihi wa Sallam) on behalf of the lims. Rasuiullah (Sallallahu alaihi wa Sallam) wanted to live in peace them. They however were annoyed because of the change of olah" from the direction of Jerusalem to the direction of the Ka'bah in kah. They also disliked Nabi (S.A.W.) because they had expected the Nabi to be from amongst the Jews. Furthermore, a number of immoral s existed in them:- Being the only capitalists in that region, they were lved in the business of money lending, and almost the entire ulation of Madinah and the surrounding areas were in debt. Although ry was unlawful for them (Noble Qur'an-4: 161), they charged cilessly exhorbitant rates of interest, and the debtors sometimes, had ven pawn their women and children in security. Due to the abundance ealth, adultery was also very common among them. In most cases the minent persons were not punished according to Jewish Law, and only common man suffered this punishment. In Islam they saw the end of tyrannical and selfish rule and realised that they would not survive. the spread of Islam, their financial supremacy also started to dwindle ause the "Ansar" (Madinites) achieved wealth through the victories in s, and they started freeing themselves from Jewish debts. The Jews showed their treacherous nature by breaking the treaty between them Rasuiullah (Sallallahu 'alaihi wa Sallam) from time to time as discussed re. A bigger blow was the revelation of the Noble Qur'an, which osed their hidden plots.. Thus enraged, they tried to cause harm to Nabi lallahu alaihi wa Sallam) in various ways. Allah stated:-

> "And ye will hear much wrong from those who were given the scripture before you, and from the idolaters. But if ye persevere patiently and ward off (evil), then that will be a determining factor in all affairs." (3:186)

ch was the audacity of the Jews that whenever Rasuiullah (Sallallahu ihi wa Sallam) greeted them with "As Salamu 'alaika" (peace be on !), they would reply "Al-Samu alaika" (May you die). Once this noyed, Hazrat 'Aisha (Rad.A.) but Rasuiullah (Sallallahu ^alaihi wa lam) asked her to show courtesy in return. He always jreated them with dness and forgave them. He even followed them 1 matters regarding ch there was no specific (Divine) commands. "i order to show the same rtesy it was revealed to him:

> "And the food of those who have received the Scripture is lawful for you" (5:6)

To all this kindness they still considered the idolaters to be friends and the Muslims foes. The Qur'an says:-

> "And how they say of those (Idolaters) who disbelieve: These are more rightly guided than those who believe"[1], (4: 51)

The Jews left no stone unturned to destroy Islam and the unity of the Muslims. They tried to incite the two main tribes of Madinah-Aws and Khazraj who were enemies of each other before the arrival of Rasulullah (Sallallahu 'alaihi wa Sallam). In an assembly of some persons, belonging to these tribes, a few Jews came and related the story of the Battle of Bu'ath, the famous battle which took place between Aws and Khazraj before Islam. The Jews then incited them against each other and reminded them of their past enmity. The fire of enmity was rekindled to such an extent that swords were drawn. Rasulullah (Sallallahu 'alaihi wa Sallam) came to know of this, and intervened and Allah revealed the following verses:

> "0 ye who believe! If ye obey a faction of those (persons) who have received the scripture they will make you disbelievers after your belief." (3:100)

The hypocrites of Madinah, under the leadership of 'Abdullah bin Ubayy, were also plotting in conjunction with the Jews. 'Abdullah bin Ubayy became a conspirator with Banu Nadir and other Jewish tribes against Rasulullah (Sallallahu 'alaihi wa Sallam) and the Muslims. He had already conspired with Banu Qainuqa' who were exterminated from Madinah in Shawwal, 2 A.H. after a short battle.

The leaders of the Jews were also very hostile towards Rasulullah (Sallallhu 'alaihi wa Sallam). Among such persons was Ka'b bin Ashraf a famous poet, a well known trader and an ally of Banu Nadir who was very hostile to Rasulullah (Sallallahu 'alaihi wa Sallam), hence was executed for plotting against the life of Rasulullah (Sallallahu 'alaihi wa Sallam). Abu Rafi', father-in-law of Ka'b bin Ashraf was also excuted for his treachery. Even though one of their tribes, Banu Qainuqa', was exterminated, and their two prominent leaders were executed, the Jews did not learn a lesson and remained busy in treachery and conspiracy against Rasulullah (Sallallahu 'alaihi wa Sallam). The same deceitful act was also repeated by another Jewish tribe, Banu Nadir, which is discussed below.

The Battle of Banu Nadir (Rabi' al-Awwal, 4 A.H. August 625)

A Muslim once killed 2 persons of Banu 'Amir tribe after mistaking them to be enemies. Since the Muslims, and Banu Nadir (among the Jews), were allied to Banu 'Amir, Rasulullah (Sallallahu 'alaihi wa Sallam) had

to pay indemnity (blood money) for killing the two men, in accordance with the terms of the treaty. A part of the money had to be contributed by Banu Nadir as well. Rasulullah (Sallallahu 'alaihi wa Sallam) went to Banu Nadir with ten persons, including Abu Bakr, Umar and Ali (Rad.A.), and asked them to contribute their share and also discussed the method of payment. They received him with a show of friendship and courtesy and asked him to sit down below a high wall. They agreed to pay the money but secretly employed a person, ('Amr bin Jahash a Jew) to climb to the top of the wall and throw a big stone on Nabi (Sallallahu 'alaihi wa Sallam). Rasulullah (S.A.W.) perceived this, got up from his place and returned to Madinah immediately without saying a single word. The Companions also returned to Madinah. The Quraish had conspired with Banu Nadir to kill Rasulullah (Sallallahu 'alaihi wa Sallam). Banu Nadir also wanted to avenge the death of Ka'b bin Ashraf, their ally.

The Companions were shocked with the treacherous behaviour of the Jews. The Jews however were not tired nor ashamed and sent a message to Nabi (Sallallahu 'alaihi wa Sallam) asking him to come with thirty men to convince their religious leaders. If they accepted his claims, they would treat him as the Rasul. Rasulullah (Sallallahu 'alaihi wa Sallam) asked them to sign an agreement but they refused to do so. He then went to Banu Quraizah, the third tribe of Jews around Madinah, and asked them to renew the treaty. They complied with the demand and signed a new treaty. Rasulullah (Sallallahu 'alaihi wa Sallam) asked Banu Nadir to follow Banu Quraizah and renew the treaty but they stubbornly refused and again said that he should bring three of his men to have a discussion with three scholars of theirs. Rasulullah (Sallallahu 'alaihi wa Sallam) agreed to this, but on his way he was informed that the Jews had prepared to kill him as soon as he reached their fortress. After confirming the report, Rasulullah (Sallallahu 'alaihi wa Sallam) returned to Madinah, and sent Muhammad bin Muslima (Rad.A.) with the following message:

"Ye, Banu Nadir! leave my city. By your plot against my life, you have broken your agreement which you made with me. I give you ten days."

Banu Nadir were very arrogant. They occupied one of the strongest fortresses which was difficult to penetrate. The Quraish were on their side and incitied them against Rasulullah (Sallallahu 'aiaihi wa Sallam) and the Muslims. The hypocrites of Madinah under the leadership of Abdullah bin Ubayy also supported them. Abdullah bin Ubayy sent two' messengers with the message that they shbuld not leave the territory and that Banu Quraizah and the hypocrites were with them. The Noble Qur'an points out towards this:

> "Hast thou (0 Muhammad!) not observed those who are hypocrites, (how) they tell their brethren who disbelieve

among the people of the Scripture (i.e. Banu Nadir). If ye are driven out, we surely will go out with you, and we will never obey anyone against you, and if ye are attacked we will help you." (59:11)

Although some of the Jews planned to.go out to Khaibar, their leaders (especially Huayy bin Akhtab, the oldest amongst them) did not agree and decided to be fortified in their fortress.

Rasulullah (Sallallahu alaihi wa Sallam) besieged them for a fortnight and had some of the trees cut in the palm-groves around their fort, to clear the way for the army. Then the following verse was revealed:

"Whatsoever palm-trees you cut down or let standing on their roots, it was by Allah's leave, in order that He might confound the evil-doers." (59:5)

From the military point of view it was necessary to cut some of the trees in order to complete the siege. Imam Ahmad bin Hambal, Ibn Is'haque and others also hold the same point of view that to cut (or burn) the trees in war when it is unavoidable and if the enemy takes shelter behind them is permissible.
Neither the hypocrites, nor Banu Quraizah helped Banu Nadir, and at last they consented to leave Madinah, on the condition that their lives and belongings be spared. Rasulullah (Sallallahu 'alaihi wa Sallam) allowed them to do so. Accordingly they left their houses and carried as much of their belongings as they could. Some of their leaders went to Khaibar, their strongest quarters in Arabia, while others migrated to Syria and adjoining places. Although they were exiled, they left Madinah in a triumphant procession, singing and beating drums. Such was the arrogance and audacity of the Jews. The Muslims obtained 50 pieces of mail armour, 50 helmets, 340 swords and their gardens and lands. The whole of this incident has been described in Surah al-Hashr (Chapter 59) of the Noble Qur'an.

'Abdullah Ibn Ubbay's mischief

'Abdullah 'bin Ubbay, the leader of the hypocrites was always in search of an opportunity to cause dissension among the Muslims. He and his followers used to join battle only in the hope of getting booty and to create confusion among the Muslims. During the expedition, once there was a quarrel between a 'Muhajir' and an 'Ansari' while taking water from a spring. The 'Muhajir' (Immigrant) called the 'Muhajirin' for help, and the 'Ansari' called his friends. Both parties wanted to fight, but some Muslims intervened and fighting was averted. 'Abdullah bin Ubayy seized the opportunity and said to the 'Ansar': "You yourselves have brought this calamity. We will drive the 'Muhajirin[1] out of our

territory. By Allah, our and their case is like the saying of old: 'Fatten thy dog, he will eat thee"... The news of this talk reached Rasulullah (Sallallahu alaihi wa Sallam) and his Companions. Hadrat 'Umar (Rad.A.) was also present there and he requested that Rasulullah (Sallallahu alaihi wa Sallam) allow him to cut the head of 'Abdullah bin Ubayy, but Rasulullah (Sallallahu alaihi wa Sallam) stopped him saying: "Would you like to hear people say: Muhammad commands his Companions to kill. 'Abdullah bin Ubayy's son was also a good Muslim and he was aware of the hypocrisy of his father. He came to Rasulullah (Sallallahu 'alaihi wa Sallam) and also requested permission to cut his father's head, but the mercnul Rasul advised him to be kind to Ubayy. 'Abdullah bin Ubayy when confronted about this incident denied his words on oath. Then Allah revealed:

They say: surely, if we return to Madinah, the mightier will soon drive out the weaker; when Might belongeth to Allah and to His Messenger and the believers; but the hypocrites know not. (64:8)

Questions

1. Describe the Battle of Uhud and comment on the consequences.
2. Narrate the tragedy of Bir Maunah.
3. Review the Jewish conspiracy.
4. Briefly outline the main features of the Battle of Banu Nadir.

5th TO 7th YEAR OF HIJRAH

THE BATTLE OF AHZAB BATTLE OF TRENCH (SHAWWAL/DHI QA'DAH, 5 A.H..FEBRUARY/MARCH 627 A.D.)

(i) Instigation of Arab Tribes by Jews:

Through his untiring expeditions against the non-believing forces, Rasulullah (Sallallahi alaihi wa Sallam) had dispersed his enemies and Madinah became free from raids. The Muslims were now happy; they were also better off economically through the booty they earned in the various expeditions. They ploughed the land left by Banu Qainuqa and Banu Nadir'and yielded good crops. This period of peace however proved to be short lived.

Although Banu Nadir left Madinah, they spread hatred and enmity against Rasulullah (Sallaliahu alaihi wa Sallam) and the Muslims. Their chiefs went to Makkah and instigated the Quraish against Islam. They visited other tribes as well, (like the Banu Ghatfan) and instigated them against Islam. Leading Jews who visited various tribes were: Salam bin

Abi al-Huqaiq. Huayy bin Akhtab; and Kinanah bin al-Rabi etc. They bribed the Banu Ghatfan with half the yield of Khaibar for attacking Madinah and destroying the Muslims. The Ghatfan also prepared their allies Banu Asad; and the Quraish prepared Banu Sulaim. Jewish emissaries spread all over Arabia and tried to form a coalition of the Jews and all the non-believers against the Muslims. They did this so secretly that the Muslims knew nothing about it. The Jews told the idolaters of Arabia that they would prefer their religion (i.e. idolatory) over Islam as they had nothing to do with Muhammad (Sallallahu alaihi wa Sallam) and his religion. The Noble Quran says about this:-

> "Hast thou not seen those unto whom a portion of the Scripture hath been given (i.e. Jews), how they believe in idols and false deities and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe?" Those are they whom Allah has cursed; thou (0 Muhammad!) wilt find for him no helper." (4:51,52)

They raised huge funds for the war. Being the richest in Arabia, the Jews subscribed handsomely. Besides the Jews and the Quraish the following were the main tribes who took part in the battle. Ghatfan, Banu Murra, Banu Fazara, Ashja, Banu Sulaim, Banu Sa'd, Banu Asad, and a number of small tribes. They were determined to wipe the Muslims from Arabia. According to a number of historians the number of forces of the Allies or confederates was 10,000. Others have narrated as many as 24,000 soldiers.

(ii) Rasulullah's (Sallallahu alaihi wa Sallam) Action

The reports of enemy preparations began to pour into Madinah and Rasulullah (Sallallahu alaihi wa Sallam) received information of the plot in time. Although some of the Muslims were thunder-struck on hearing about the union of all the Arabs and the Jews against them, firm faith in Allah, the Almighty and the Protector of His servants gave them courage to withstand the shock. Rasulullah (Sallallahu alaihi wa Sallam) consulted with his Companions. The suggestion by Hadrat Salman Farsi (Rad.A.), to dig a trench around the city of Madinah in order to fortify it was agreed upon. On three sides of the city, there were rows of houses and orchards which served as fortification; only one side was unprotected. A trench, or fosse, five yards deep and five yards broad was dug. Rasulullah (Sallallahu alaihi wa Sallam) himself demarcated the site and worked like an ordinary labourer in building the trench. Three thousand hands completed the trench in 20 days. Rasulullah (S.A.W.) and his Companions worked during the winter nights sometimes without having anything to eat for days. While digging the trench and throwing away the loads of earth, they recited the Noble Qur'an and also chanted the following couplets in chorus:

"We are those who have pledged at the hands of Muhammad, to sacrifice our lives in the Path of Allah"
Rasulullah (Sallallahu alaihi wa Sallam) prayed for them as follows:

"0 Allah, there is no welfare, but the welfare of the Aakhirat; Shower thy Mercy on the Immigrants and Helpers." He also recited the following:
"By Allah, had Allah not guided us, we would not have been on the Right Path; nor did we know about the Sadqah, nor did we offer Salat. (0 Allah) make us firm (on Thy Path) and grant us Peace of mind, and strength against the enemy, who has arisen against us in revolt, but we refuse (to submit)."

Prophecies About Future Victories

It is narrated by a reliable authority that, while digging the trench, there appeared a very hard rock which could not be broken by the Muslims. Seeing the helplessness of his companions Rasulullah (S.A.W.) took up a pick-axe in his hand and got down in the trench. He struck hard at the stone which gave way emitting a spark. Rasulullah (S.A.W.) raised, with a loud voice the cry of Allahu Akbar (God is the Greatest) and remarked: "I have been given the keys of Syria. With my own eyes I see the red palaces of that land." He struck another blow, the stone was split and another spark emitted. He again raised the cry of Allahu Akbar and observed: "I have been given the keys of Persia. By Allah I see the white palaces of Persia." The third attempt broke the stone into pieces and Rasulullah (Sallallahu alaihi wa Sallam) announced that he would be given the keys of Yemen. "By Allah! I have been shown at this place the gates of San'a

The pages of history bear testimony to the fact that the prophecies of Rasulullah (S.A.W.) were true in all details and these kingdoms which, at the time of the prophecy were so formidable that the Muslims could, by no stretch of the imagination, conceive of before their conquests, fell like a pack of cards in the rising tide of Islamic rule.

(iii) The Siege of al-Madinah al-Munawwarah

With the beating of drums, and women shouting for joy at the assumedly easy victory, the enemies were overwhelmed. All this determination increased their surprise when, on reaching Madinah, they saw the trench. Their horses stopped neighing and reared back, and their camels as well would not go forward. They decided to lay seige to the Blessed city in the hope that the Muslims would soon be starved and victory would be theirs. The Muslims, about 3,000 in number, decided to guard the trench day and night. During this time the Jews of the Banu Quraizah did not break the treaty with Rasulullah (Sallallahu alaihi wa Sallam). They kept aloof this far. Huayyi bin

Akhtab, the leader of the Banu Nadir, tried to win them over. He went to Ka'b bin Asad the chief of Banu Quraizah and asked him to join the Allies. In the beginning Ka'b hesitated to do so and said that the Banu Quraizah had a treaty with Muhammad (Sallallahu alaihi wa Sallam) and that he would never break the terms as he had always found Muhammad (Sallallahu alaihi wa Sallam) to keep his word. But the persuasion of Huayyi at last affected him and he agreed to join the Allies for a big reward. On hearing about this Rasulullah (Sallallahu alaihi wa Sallam) sent his men, Sa'd bin Mu'adh and Sa'd bin 'Ubadah (R.A.) to the Banu Quraizah to remind them of their treaty with the Muslims, but the Jews replied; "We do not know who is Muhammad, and what is the treaty? The Allies were very happy with Banu Quraizah's treacherous behaviour with the Muslims. The Muslims were naturally perturbed about the incident. The hypocrites who were with Rasulullah (Sallallahu alaihi wa Sallam) saw a good chance to make excuses to go back to their homes, but Allah was not unaware of what was in their hearts, and revealed:-

> "When they came upon you from above you and from below you, and when eyes grew wild and hearts reached the throats, and ye were imagining vain thoughts concerning Allah. There were the believers sorely tried, and shaken with a mighty shock. And when the hypocrites, and those in whose hearts is a disease were saying: Allah and His messenger promised us naught but delusion. And when a party of them said: 0 folk of Yathrib! There is no stand (possible) for you, therefore turn back. And some of them even sought permission of the Rasul, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee. If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little. And verily they had already sworn unto Allah that they would not turn their backs (to the foe). And an oath to Allah must be answered for". (33:10-15)

The siege lasted for about a month. The Muslims had not enough provisions and they had to go without food until the intensity of hunger forced them to tie stones to their stomachs. Rasulullah (Sallallahu alaihi wa Sallam), upon a complaint from a Companion about the hunger, uncovered his stomach and revealed two stones tied over it. During the seige, three famous warriors-'Amr bin 'Abd-wudd, Jubairah and Dirar bin Khattab were successful in crossing the trench. 'Amr bin 'Abdwudd, who was considered to be equal to 1000 horsemen, was the first to cross.

He challenged the Muslims to a single combat. Hadrat 'AN (Rad.A.) stood up and accepted the challenge but Rasulullah (Sallallahu alaihi wa Sallam) stopped him saying that this was 'Amr bin 'Abdwudd the bravest in Arabia. Hadrat 'AH (Rad.A.) therefore, sat down. 'Amr again challenged the Muslims and nobody accepted it but Hadrat 'Ali (R.A.), who was again stopped by Rasulullah (Sallallahu alaihi wa Sallam). It happened thrice and at last Rasulullah (Sallallahu alaihi wa Sallam) permitted 'Ali (R.A.) and handed over to him a sword and put a turban on his head. Seeing the young 'Ali, 'Amr said: "I do not want to kill you", but Hadrat 'AM (Rad.A.) said "I do." A fight took place, and Hadrat 'Ali (R.A.) killed him in the first stroke. After the death of 'Amr bin 'Abdwudd; Dirar, and Jubairah attacked him but fell back. Another non-believer, Nawfal, fell into the ditch while crossing it. The Muslims aimed arrows at them but he requested an honourable death. Hadrat Ali (Rad.A.) therefore went into the ditch and killed him there.

To defend any possible attack by the Banu Quraizah, Rasulullah (Sallallahu alaihi wa Sallam) posted Hadrat Salamah bin Aslam (Rad.A.) with two hundred men on that side. The fort in which Muslim women had taken shelter was also close to the habitation of Banu Quraizah. When the Jews saw the Muslims busy in fight, they tried to attack it. Once Hadrat Safiyah (R.A.) (aunt of Rasulullah S.A.W.) saw a Jewish spy near the fort. She asked Hadrat Hassen (Rad.A), the guard to kill him but he, on account of illness, could not bear the sight of the fight. Therefore he did not give an ear to her request. Seeing the helpless situation Hadrat Safiyah (Rad.A.) picked up a pole of the tent and struck the head of the Jew who then died. She then cut his head and threw it down the fort to demoralize the Jews, for stooping so low as to come near women and children. The longer the siege continued, the more despondent became the besiegers. To arrange provision for such a big army was also a big problem and the enemy was thus disheartened.

One of the chiefs of Ghatfan, Nuaim bin Mas'ud Thaqafi, had accepted Islam, but the non-believers did not know that. He wanted the non-believers to give up the seige and go back. He negotiated with the Jews and the Quraish separately in such a way that they were at daggers drawn. At this juncture Allah helped the Muslims by causing rain and a powerful storm. The tents of the Quraish were blown down and the cooking pots upturned. It seemed to the non-believers that the very elements of nature were against them. Allah describes this Divine aid in the Noble Quran:-

> "0 ye who believe! Remember Allah's favour unto you when there came against you hosts and we sent against them a great wind and hosts ye could not see". (33.9)

Banu Quraizah left the field and closed themselves inside their fua.

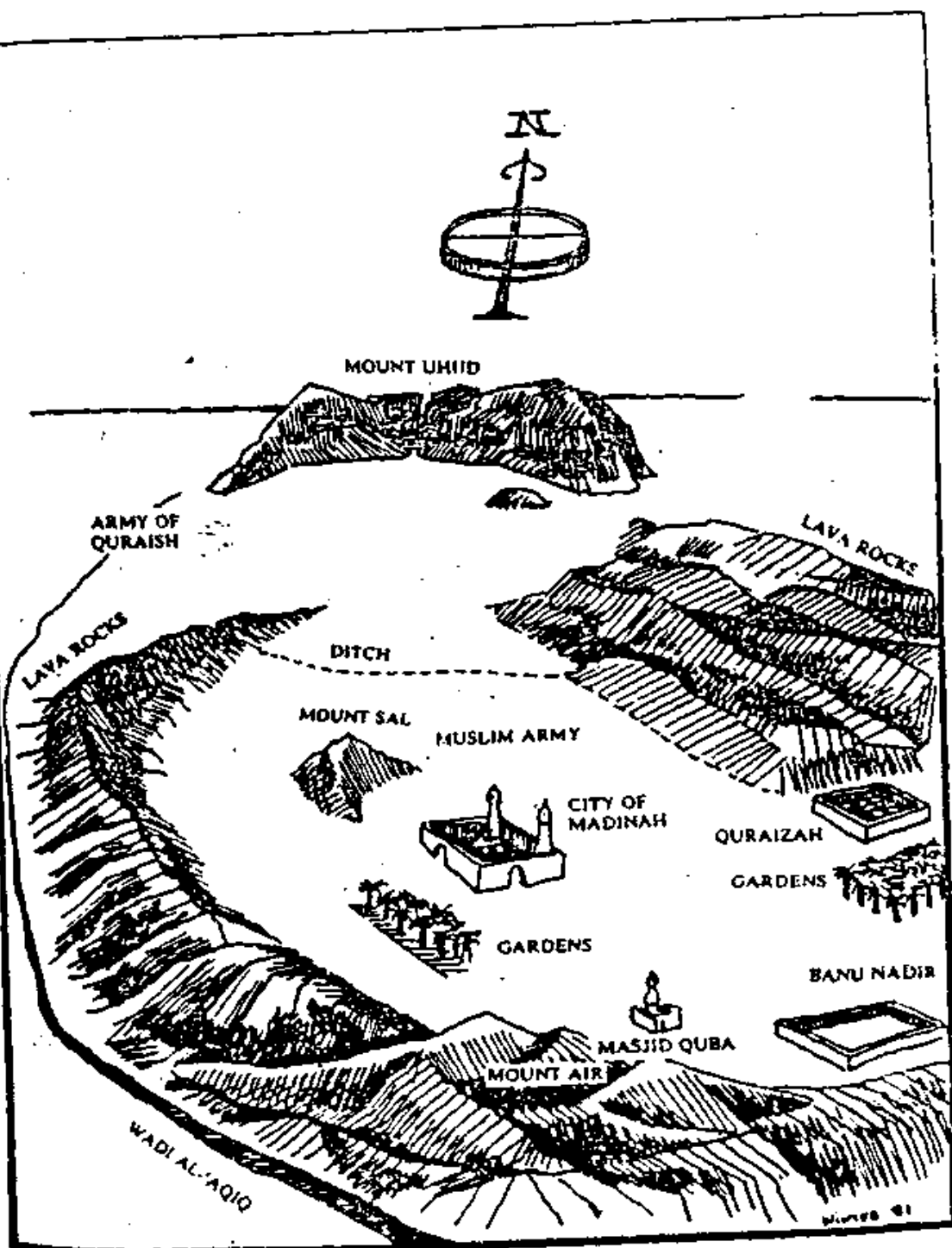
The Ghatfans also retreated. The Quraish at last, lost every hope and within one night were driven away.

> "And Allah turned back those who disbelieved full of rage (in their hearts). They came to no good. And sufficient is Allah to the Believers in respect of war. Allah is Strong, Mighty." (XXXIII: 25)

This ended the most powerful organised expedition against Islam. Rasulullah (Sallallahu alaihi wa Sallam) and his Companions came back to their homes in the city and thanked Allah for turning such a great expedition against Islam into an utter failure.

THE TRUCE OF HUDAIBIYAH (Dhi Qadah 6 A.M./ March 628)

It was against this background that Rasulullah (S.A.W.), acting under divine inspiration, set out for Makkah in the year 6AH along with 1400 companions. He made it absolutely clear that the Muslims had no intention of fighting anybody, and were just going for Umra. The sacrificial camels which the Muslims took along with them provided further proof of their peaceful intentions. The camels were even given the sacrificial emblem, known as qalada, so that the people of Makkah could be quite sure that they were meant for sacrifice. This journey was also aimed at allaying the fears of the Quraysh that the Muslims intended to destroy the Kabah's religious and commercial status. As expected, the Quraysh advanced to prevent the Muslims from entering Makkah. The two parties met at Hudaibiyya, some eleven kilometers from Makkah. Anxious to avoid hostilities, Rasulullah (S.A.W.) set up camp at Hudaibiyya. He then sent a message to the Quraysh, suggesting a peace treaty between the two sides. He impressed upon his envoys that they had not come to fight anybody. "We have come as pilgrims. War has weakened and caused the Quraysh to suffer great losses. If they wish, I am willing to make a truce with them: they shall not come between myself and the people during that time. If I emerge supreme, and they so wish they can accept the religion which others have accepted. If I do not emerge supreme, they will have the right to do as they please. If the Quraysh refuse this offer, I will fight them in support of my cause, even at the risk of losing my life, And what Allah wishes will come to pass." (Bukha'ri)

The theme of this message shows that Rasulullah (S.A.W.) was appealing to a soft spot in the Quraysh's own psyche. When Rasulullah (S.A.W.) first commenced his public mission in Makkah. 'Utba ibn Rabi'ah came to him on behalf of the Quraysh. When he returned to his people, this is what he had to say to them:

The Battle of the Ditch

"Leave this fellow to carry on with his work for, Allah knows, he is never going to give it up. Do not prevent him from preaching to the Arabs. If he wins them over, then his honour will be your own. If they prevail over him, then, thanks to others, you will be free of him." (Al Bidayah wa al Nihayah)

The Quraish whose animosity had not died yet, became ready to resist the Muslims. Rasulullah (Sallallahu alaihi wa Sallam) was informed about the intention of Quraish through Budail, the chief of the tribe of Khuza'ah, who was sympathetically inclined towards Islam. He sent word to Quraish through Budail that the Muslims were going there only for pilgrimage and not for fighting. But the Quraish were determined to offer resistence to the Muslims and they posted themselves outside Makkah, closing all access to the city. Rasulullah (Sallallahu alaihi wa Sallam), halted at a place called Hudaibiya and waited for the reply of his message which he sent through Budail. Some wiser people among the Quraish wanted to accept the peaceful proposal of Rasulullah (Sallallahu alaihi wa Sallam). They knew that if they did not allow him to' perform pilgrimage the result may mean war. Moreover, a peace treaty may allow the Quraish to resume their trade relations with Syria, the route which was blocked by the Muslims. So the Quraish sent 'Urwa bin Mas'ud to Rasulullah (Sallallahu alaihi wa Sallam) as their spokesman to conclude the terms of peace.

At Hudaibiyah the very spectacle of 1400 Muslims displaying their faith in Allah also made a deep impact on the Quraysh. When one of their envoys came into the Muslim camp, the Muslims were all praying in ranks, lined up behind Rasul (S.A.W.). He was highly impressed by the organization and discipline of the worshippers. When he returned to the Quraysh, he told them that the Muslims worked as a unit: "when Mohammad made a move, all his followers did likewise". Another envoy saw that when Rasul (S.A.W.) performed his ablutions, the Muslims rushed to catch the water he had used in their hands before it could touch the ground. He noticed the hush which descended upon them when Rasul (S.A.W.) was speaking, the reverence which prevented them from looking him straight in the eye. When this envoy reported back to the Quraysh, they were deeply impressed by his description of the Muslims' loyality and affection for their leader. 'Urwa ibn Mas'ood asked them: "Are you not as my fathers and sons?". The people told him that they were indeed. 'Are you suspicious of me in any way?" he asked them. They said not. "Well," 'Urwa continued, "this man (Mohammad) has made a fine proposal to you. Agree to it, and let rne go to confer with him." (Al Bidayah wa al Nihayah)

THE OATH OF RIDWAAN

Rasulullah (Sallallahu alaihi wa Sallam) was not disappointed and sent another messenger, Khirash bin lima/yah, to the Quraish but he was

ltreated and the camel on which he rode was hamstrung. The Quraish owed more hostility towards the Muslims and they sent a detachment to some of the Muslims. These people were however, made captives by the slims and Nabi (Sallallahu alaihi wa Sallam) forgave them and forbade shedding of blood within the precints of Makkah. He then sent Hadrat hman (R.A.) to negotiate with the Quraish for peace. When 'Uthman A.) reached Makkah, the Quraish imprisoned him. In the Muslim camp, rumour about the murder of Hadrat 'Uthman (R.A.) spread. Rasulullah allallahu alaihi wa Sallam) was also shocked at this because to murder Arab chief in the sacred month, inside the sacred territory, was nsidered to be the most heinous sin for Arabs even before Islam.

asulullah (Sallallahu alaihi wa Sallam) called upon his Companions to take fresh oath to the effect that they would fight to the very last man for the cred cause of their faith. The pledge was taken under a tree and is known history as "BAI'AT-UR-RIDWAN" (or "The PLEDGE FOR ALLAH'S LEASURE"). The Noble Qur'an says:

> "Surely Allah was pleased with the Believers when they swore allegiance to thee under the tree; He knew what was in their hearts. Therefore, He sent down tranquillity upon them and rewarded them with a speedy victory." (48:18-19)

hen all the Companions had finished taking the pledge, Rasulullah allallahu alaihi wa Sallam) struck his own right hand on his left epresenting 'Uthman R.A.) and took the pledge for him as though he was esent. Later, it was disclosed that it was only a rumour. 'Uthman (R.A.) turned from the Quraish safe and sound. The Quraish realised that they ould not succeed in over-throwing this matchless band of devotees. The nforgettable past and the defeats still lingered in their minds. They sent eir emissary, Suhail bin Amr to come to terms with the Muslims. Both the arlies finally agreed to maintain peace for ten years on the following rms:

he Muslims shall return this year without performing the pilgrimage Umrah).
hey may come next year to perform the pilgrimage but shall not stay in lakkah for more than three days.
They shall visit the blessed city unarmed. Only swords would be allowed ut that too must remain in their sheaths
The Muslims shall not take back with them the Muslims living in ^akkah, nor hall they stand in the way of anyone from among themselves, wishing to emain in Makkah.
any of the Makkans go to Madinah, the Muslims shall hand him over to hem, but if any of the Muslims go to Makkah, the Makkans shall not return im to Madinah.

-The Arab tribes shall be free to enter into alliance with whichever party they like.

Rasulullah (S.A.W.) made clear his intention to accept any demand the Quraysh made, as long as it did not contradict the law of Allah. The Quraysh displayed all manner of bigotry while the treaty was being compiled. They removed the words, "Mohammad, Rasul of Allah" from the draft and inserted "Mohammad, son of Abdullah" instead. Taking offence at the words "In the Name of Allah the Beneficent, the Merciful,' they insisted on "In Your Name, Oh Allah," being written. They addeda clause saying that any Quraysh who joined the Muslims would have to be returned. The Quraysh on the other hand, would not have to do the same with any Muslim who came to them. They refused the Muslims permission to enter Makkah for their pilgrimage that year. These clauses were more than the Companions could bear. But Rasulullah (S.A.W.) himself refused to be provoked. He accepted all the Quraysh's demands, and cpmpleted a ten-year truce with them. As long as the truce lasted, the Quraysh were prevented from - directly or directly - participating in any hostilities against the Muslims.

The Muslims, in general, were not satisfied with the terms of the truce as they regarded it to be most humiliating to themselves. The obstinate attitude of the Quraish during the drawing up of the truce also annoyed the Muslims greatly but they kept quiet for the pleasure of Nabi: (Sallallahu alaihi wa Sallam), and Allah.

j
It was with heavy hearts that they finally rose to make the sacrifice.! When they shaved their heads afterwards it seemed as if they were going to cut one another's throats, so deep was their sorrow. But this truce, the terms of which appeared so unfavourable to the Muslims, was destined to reap incalculable benefits for them later.

A GREAT **TEST FOR THE MUSLIMS**

The treaty was still in the process of being written and the signal!** were not yet placed on it, when Abu Jandal (who had accepted Islaw the son of Suhail bin 'Amr (the man who concluded the terms of W: treaty with Rasulullah S.A.W.) escaped from Makkah and came to jo* the Muslims. This was a great test for the Muslims. They were In»* process of signing a treaty which demanded the return of Muslims W^ Makkah, and there appeared Abu Jandal, with the scars of tortou!^ wounds inflicted upon him by the Makkans: The Muslims were g r jj^ moved on seeing him in such a pitiable plight. Rasulullah (Sa"*~!] alaihi wa Sallam) tried to make an exception to the agreement, ^J^L was not yet signed. Suhail bin 'Amr not only refused tc' a^2j Rasulullah (S.A.W.)'s request but also caught hold of his son, be^ flf8 and dragged him back. Abu Jandal's cries for help seared thel of the Muslims, but Rasulullah (Sallallahu alaihi wa Sallam) s t o p o , = for fulfilling his treaty. This is the greatness of Islam. A Muslim*'**' *

es not only depend upon the signing of treaties. A Muslim's word is his nour and Nabi (Sallallahu alaihi wa Sallam) asked Abu Jandal to have tience.

e hurt and humiliation suffered by the Muslims on this occasion cannot be agined. This is the beautiful patience which Allah loved and this earned them an open victory over the enemy.

The Truce of Hudaibiyah, A Great Victory for the Muslims:

their way to Madinah, Allah revealed to Rasulullah (Sallallahu alaihi wa lam), a chapter of the Noble Qur'an entitled, "Al-Fath" (The Victory).

urely We have given thee a victory, a very clear Victory..." (48:1)

r receiving the revelation, Rasulullah (Sallallahu alaihi wa Sallam) sent for ar (Rad.A) who was deeply moved, and told him that what he had sidered as a humiliating retreat was a great victory in the eyes of Allah. ar (R.A.) was then fully satisfied. Before the treaty the Muslims and the -believers of Makkah had no contact. After the treaty the Makkans ted to visit Madinah on business and also due to their family ties with the hajirin" (the Immigrants). They witnessed the social life of the Muslims were impressed by their morals, righteousness, sincerity and courtesy. Muslims won their hearts. According to historians the number of verts in the faith after the truce of Hudaibiyah and until the Conquest of kah, was far more than the previous years. Hadrat Khalid bin Walid d.A) and 'Amr bin al-'As (Rad.A.) embraced Islam during this period.

Post Truce Period:

e return of Rasulullah (Sallallahu alaihi wa Sallam) to Madinah, another n Muslim, Abu Basir escaped to Madinah and besought Rasulullah V.)'s protectjon. Rasulullah (Sallallahu alaihi wa Sallam) refused plorations and in compliance with the truce, handed him over to the two ns who had been deputed by the Quraish to claim him. He also advised s he had done to Abu Jandal (R.A.), to be patient and to hope for the help h. When «bu Basir (R.A.) and his escorts were on their way back to h, he wed one of them. The other man took to his heels and reached j ah to report this to Rasulullah (Sallallahu alaihi wa Sallam). In the time Abu Basir (R.A.) also reached Madinah and said to Nabi ^loallallahu wa Sallam) that since he had returned him, he was IjCtually absolved of ligation. Abu Basir (R.A.) left Madinah and *f*v* to a place in the desert sea-shore. Abu Jandal (R.A.) also ^•fcnaged his escape and joined him More Muslims of Makkah j£°wed them, and in a few days quite a small gathered in the ^firness. They had to undergo untold sufferings in the where

there was neither population nor vegetation. However, being bound by no treaty they proved *a* great nuisance for the Quraish by dealing blows after blows to caravans passing that way. This compelled the Quraish to approach Nabi (Sallallahu alaihi wa Sallam) and they begged him to intervene and call the group to Madinah so that they might be bound by the terms of the treaty like the other Muslims. Nabi (Sallallahu alaihi wa Sallam) called them to Madinah and they joined the other Muslims there.

DA'WAH TO WORLD LEADERS:

By this time the ordinances for Salat (prayers), Saum (fasting) and Zakat (alms-giving) etc. had been revealed. Gambling and drinking had been forbidden. After his return from Hudaibiyah in the month of Dhil Hijjah, Rasulullah (Sallallahu alaihi wa Sallam) sent ambassadors to the rulers of the world, known to him, inviting them to Islam. One day Rasulullah (Sallallahu alaihi wa Sallam) asked his Companions to assemble in the Masjid and then addressed them as follows:

"0 people! Allah has sent me as the one who is compassionate to mankind and the Rasul of all the world. Therefore preach (the message of Islam) on my behalf, Allah will have Mercy upon you. I advise you, not to differ concerning Isaa, son of Maryam".

He then selected some Companions and entrusted them with despatches to various heads of states and kings.

HERACLIUS AND ABU SUFYAN

Heraclius decided to satisfy himself about the contents of Rasulullah (S.A.W.)'s letter. He ordered to search for a man from Arabia who could tell him about Rasulullah (SAW.). Abu Sufyan (R.A.) happened to be there on a business trip and he was brought before him. The questions asked by Heraclius on this occasion show that he had a deep insight into the scriptures and the teachings of the previous Ambiyaa (A.S.) and he knew how and when Allah sends them and how they are generally treated by their people. After their conversation Heraclius asked the interpreter to tell Abu Sufyan: "I Asked you about his lineage and you replied that it was the noblest among you Prophets always come from the best lineage. I asked you if any man in his family had made a similar claim and your reply was 'No'. " anybody had made a claim to apostleship in his family, I would have thought that he was imitating him. Then I asked if there had been a king in his family, and you said 'No'. Had it been so, I would have surmised that he was trying to recover his lost kingdom. And j enquired if you knew him to be untruthful before making the claim, and you said 'No'. I know that it is not possible for a man to be truthful to the people, and untruthful to Allah. Then I asked you if his followers

were drawn from the people of rank and distinction or were they the poor and the weak, and you replied that they were humble and meek. Prophets are always followed by the humble and poor in the beginning. Then I asked if his followers were increasing and you said that they were gaining in numbers. Faith always goes on increasing until it is triumphant. Then I asked if anybody had turned away from him and rejected his faith and your reply was 'No'. The faith once settled in the heart never leaves it. And then I asked if he ever broke his word and you said 'No'. Prophets never break their promises. Then I asked about his teachings and you told me that he asked you to worship One Allah, not to associate aught with Him; to turn away from the idols and to speak the truth; and to be virtuous and to glorify the Lord. Now, if you have told me the truth about him he will conquer the ground that is beneath my feet. I knew that a Prophet was about to be born but I had would come from Arabia. If it had been possible I would have called upon him, and if I had been with him, I would have washed his feet." Heraclius summoned his chiefs and courtiers and got the doors of his chamber closed upon them. Then, turning to them he said, "Ye Chiefs of Rome! If you desire safety and guidance so that your kingdom shall be firmly established, then you follow the Arabian Prophet." Whereupon they all started off and found the doors closed. When Heraclius saw them getting sore, he was despaired of their conversion; so he ordered them back. He said, "What I had said before was to test your constancy and faith and I am now satisfied of your firmness and devotion." The courtiers lowered their heads and were pleased to hear him speaking thus.

Heraclius lost the golden opportunity: he preferred his kingdom over the eternal truth. In consequence, he lost even his kingdom after a few years during the Caliphate of Umar (R.A.).

THE EXPEDITION OF KHAIBAR

There was a strong concentration of Jews at Khaibar, about 200 miles towards the North of Madinah, close to the Syrian border. Most of the Jews went into self-exile and settled in Khaibar. As already mentioned, Banu Qainuqa' and Banu Nadir of Madina also made it their asylum. After the battle of the Trench the malice -*J* the Jews increased to a greater intensity. Abdullah bin Ubayy, the leader of the hypocrites, was in secret liason with them and informed them of the movements of the Muslims. They began once again to plot in co-operation with their allies, the Bedouin tribes, to invade Madinah. They looted some caravans', murdered a number of Muslims and plundered their houses and properties in and near the surrounding villages of Madinah.

Meanwhile, Rasulullah (Sallallahu alaihi wa Sallam) came to know about the proposed plot of these enemies to attack Madinah. He wanted to take the fullest advantage of the information he received lest Procrastination should afford the chance to the enemy to harm

Madinah. Therefore, he launched an immediate course of action. Rasulullah (Sallallahu alaihi wa Sallam) considered it more proper to go to Khaibar in order to stop the Jews from invading Madinah. Thus he set out with sixteen hundred (1600) believers from Madinah in Muharram. He left Hadrat Siba 'bin 'Urfutah Ghifari (R.A.) incharge of Madinah in his-absence. Rasulullah (Sallallahu alaihi wa Sallam) reached Khaibar, the strongest and most fortified settlement of the Jews, in three days. Raji, a place between Khaibar and Ghatfan, had its strategic importance on the basic line, cutting off all communication between the two places. Rasulullah (Sallallahu alaihi wa Sallam) stopped there and left a guard to watch the route, and to prevent the neighbouring tribes from helping the Jews. Banu Ghatfan shut their doors and remained silent.

Preparation by the Jews:

The Jews were taken by surprise on 4th (or 5th) of Muharram. 6 A.M. \ 'hen they saw Muhammad (Sallallahu alaihi wa Sallam), with his men, marching to Khaibar. They immediately rushed to their forts. Realising that this was their last stand against the Muslims, they consulted together. There were several fortified quarters and seven big forts in Khaibar: Na'im; Sulalim; Qamus; Natat: Qisarah; Shaq; and Marbat. According to historians there was a force of about 20,000 Jews in the forts. With the advice of their chief, Sallam bin Mishkam, they put their property and their families in the fortresses called Wath and Salim, and their warriors took shelter in the forts of Na'im, Natat and Qamus etc. Qamus was the strongest fort whose ruler was the famous Arab warrior, Marhab. In this fort tne exiled family of Ibn Abi al-Huqaiq (of Khaibar) also used to live. Marhab was regarded as being stronger than one thousand horsemen.

On reaching Sahba, a place near Khaibar, Rasulullah (Sallallahu alaihi wa Sallam) offered 'Asr'Salat and took food, which was "Sawiq" (the flour of roasted barley). Then he started again and reached the suburbs of Khaibar by night. He offered prayers and ordered the army to rest for the night.

Victory:

Rasulullah (Sallallahu alaihi wa Sallam) did not want a long siege. When the Jews were prepared to fight, he ordered an attack. The first battle took place on the fort of Na'im. A fierce battle took place, in which the Muslim General Mahmud bin Muslimah (R.A.) was martyred but the fort was conquered. The Muslims captured other small fortresses as well without much difficulty, but when they reached the famous and impregnable fort of Qamus they found it difficult to conquer. The fight prolonged for twenty days.

The Victorious Commander

ter a few unsuccessful charges, Rasulullah (S.A.W.) said, 'Tomorrow I will ve the standard to a man who loves Allah and His Rasul and he will conquer e fort." Every companion waited in suspense hoping to get the standard. asulullah (S.A.W.) summoned 'Ali (R.A.) who was suffering from opthalmia nd applied his spittle to Ali (R.A.)'s eyes and prayed for his success. The es of 'Ali (R.A.) were cured in no time; he was then given the standard and d to fight the Jews until he prevailed over them. Rasulullah (S.A.W.) said to i (R.A.), "Go ahead and encompass them. First invite them to accept Islam nd explain the obligations they owe to Allah. I swear to Allah that if even one an is guided to the right path through you, this would be better for you than d camels."

'Ali (R.A.) faces the Jewish Warrior

hen 'Ali (R.A.) came near the fort, Marhab came out on his horse protected armour and shield, reciting a poem about his valour. 'Ali (R.A.) dashed out nd both fell upon each other swinging their scimitars. 'Ali (R.A.)'s sword was e first to plunge into Marhab running through his helmet and head until his ce was divided into two parts. At last the fort was conquered.
uhammad b. Maslama also fought bravely at Khaibar and killed a number of ell-known Jewish warriors.

fter losing their strongest fort, Qamus, the Jews realised that the end has ome. They requested Rasulullah (Sallallahu alaihi wa Sallam) to grant them eace on the condition that they would pay him half the produce of their lands. heir lives, property, women and children were left untouched. Although asulullah (Sallallahu alaihi wa Sallam) knew that they would not keep to their ord, he agreed to their request. Once again, whole-hearted forgiveness as granted to an accursed enemy of irremediable character.

Attempt to poison Rasulullah (S.A.W.):

he Jews outwardly made peace with Rasulullah (Sallallahu alaihi wa Sallam) t actually planned to kill him treacherously. They are people whose ways are led with deceit and cowardice. Immediately after the settlement they conspired take Nabi (Sallallahu alaihi wa Sallam)'s life. For this purpose they instigated women named Zainab bint Harith, (the wife of a Jewish chief, Sallam bin ishkim) to invite Rasulullah (Sallallahu alaihi wa Sallam) to dinner and to poison e meals. Allah ^i"ed otherwise, for no sooner had Rasulullah (Sallallahu alaihi a Sallam) lifted a morsel to his mouth (and chewed a little) that he was informed, rough Divine Providence, by the food itself about the poison rt contained. He mediately spat it out. The effect of the

oison however, remained until Rasulullah (Sallallahu alaihi wa Sallam) assed away. One of his Companions, Hadrat Bishir bin Bara' (R.A.) had lready eaten a good portion of the food. Rasulullah (Sallallahu alaihi wa allam) summoned the woman for questioning. She confessed her guilt. he benevolent and merciful Rasul forgave her. After two or three days

Hadrat Bishr bin Bara'(RA) died of the effects of the poison. Then only was she sentenced to death in accordance with Islamic Law.

Conversion of Khalid Bin Walid, (R.A.) 'Amr Bin ' As (R.A.) and Others:

Yazid b. Abu Habib reported that 'Amr b. al-'As said'. When we came from the trench with the mixed tribes I gathered some of the Quraysh together, (men who shared my opinion and would listen to me,) and said: 'You know that in my opinion this affair of Muhammad will go to unheard-of lengths and I should like to know what you think of my opinion. I think that we ought to go to the Negus and stay with him. If Muhammad conquers our people we shall be with the Negus and we should prefer to be subject to his authority rather than to Muhammad; on the other hand, if our people get the upper hand they know us and will treat us well.'

They thought that my suggestion was excellent so I told them to collect something that we could take as a present to him; as leather was the product of our land which he most valued we collected a large quantity and took it to him.

While we were with him who should come to him but 'Amr b. Umayya al-Damri whom Rasulullah (S.A.W.) had sent concerning Ja'far (R.A.) and his companions. He had an audience with the Negus, and when he came out I said to my companions that if I were to go to the Negus and ask to let me have him, he would give him to me and we could cut off his head; and when I had done this, the Quraysh would see that I had served them well in killing Muhammad's messenger. So I went to the Negus and did obeisance. He welcomed me as a friend and asked if I had brought anything from our country, and when I told him that I had brought a large quantity of leather and produced it he was greatly pleased and coveted it. Then I said, 'O King, I have just seen a man leave your presence. He is the messenger of an enemy of ours, so let me have him so that I may kill him, for he has killed some of our chiefs and best men.' He was enraged, and stretching out his hand he gave his nose such a blow that I thought he would have broken it. If the earth had opened I would have gone into it to escape his anger. I said that had I known that my request would have been distasteful to him I would not have made it. He said, 'Would you ask me to give you the messenger of a man to whom the great Namus comes as he used to come to Moses, so that you might kill him!' When I asked if he were really so great he said: 'Woe to you, 'Amr, obey me and follow him, for

by Allah he is right and will triumph over his adversaries as Musa triumphed over Pharaoh and his armies.' I asked him if he would accept my allegiance to Muhammad in Islam, and he stretched out his hand and I gave my allegiance. When I went out to my companions I had entirely changed my mind, but I concealed my Islam from my companions.

Then I went off making for Muhammad (S.A.W.) to adopt Islam, and met Khalid b. al-Walid coming from Makkah. This was a little while before the occupation of Makkah. I said, 'Where are you going, Abu Sulayman?' He said: The way has become clear. The man is certainly a Rasul, and by Allah I'm going to be a Muslim. How much longer should I delay?' I told him that I too was travelling with the same object in view, so we went to Madinah to Rasulullah (S.A.W.). Khalid got there first and accepted Islam and gave his allegiance. Then I came up and said, '0 Rasul, I will give you my allegiance on condition that my past faults are forgiven and no mention is made of what has gone before.' He said, 'Give allegiance 'Amr, for Islam does away with all the preceded it, as does the hijra.' So I gave my allegiance and went away.

THE EXPEDITION OF MUTTAH:

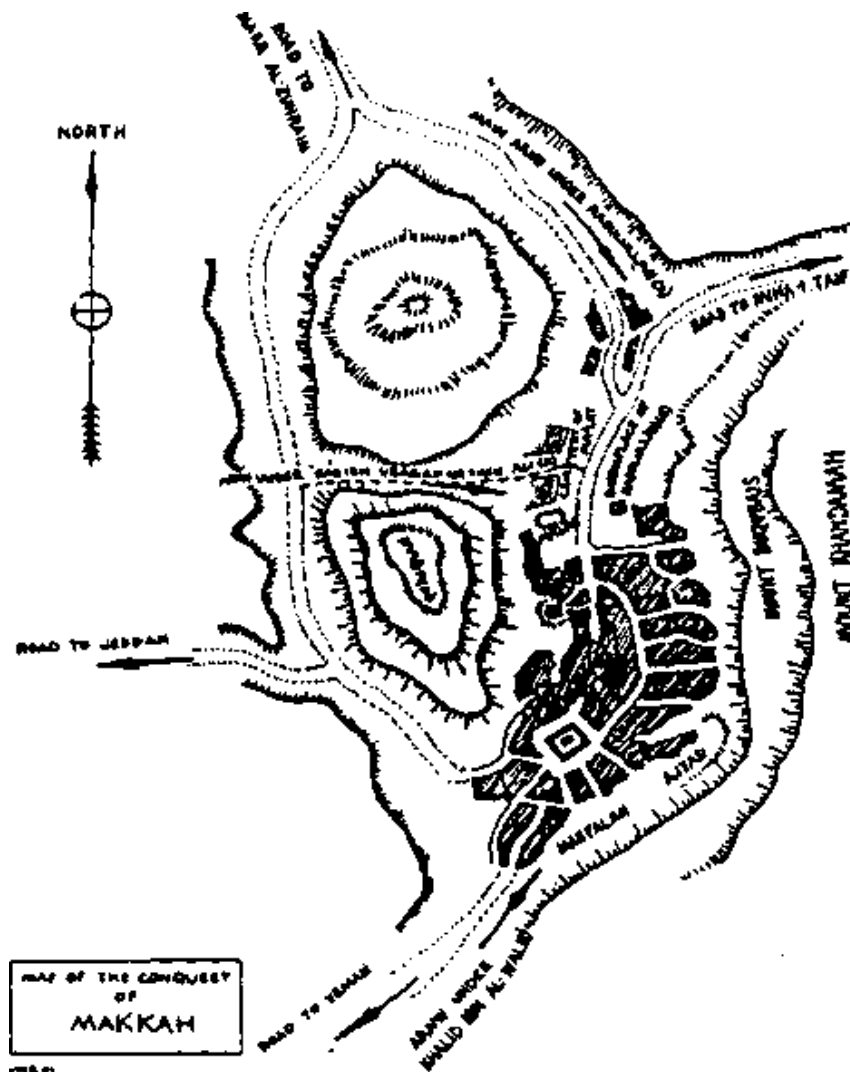
Of the epistles that Rasulullah (Sallallahu alaihi wa Sallam) despatched to various kings and rulers inviting them towards Islam, one was sent to the king of Basra through Hariah bin 'Umair Azdi (R.A.). When Harith (R.A.) reached Muttah he was killed by Shurahbil Ghassani, who was one of the Governors of Hercules. The murder of the envoy was against all laws of inter-tribal morality. Rasulullah (Sallallahu alaihi wa Sallam) was naturally very upset when the news reached him. In Jumadi al-Ula, 8 A.H. (August/September, 629 A.C.), Rasulullah (Sallallahu alaihi wa Sallam) prepared an expedition of 3000 Muslims under Zaid bin Haritha (R.A) to go north and prove to the Romans that he was not afraid of them. While nominating Zaid bin Haritha (Rad.A.), a freed slave, to command the army, Rasulullah (Sallallahu alaihi wa Sallam) said:

> "If Zaid is killed Ja'far bin Abu Talib will be your commander, and if he is also martyred then 'Abdullah bin Rawahah will take the command. If he too dies then you can select a commander from among yourselves."

Shurahbil received information of the expedition and prepared himself to meet the Muslims with an army of 100 000 strong. On their way they also heard a rumour that Heracleus himself was coming with another army of 100 000. The Muslims stopped at Mu'an for two nights to consider what they should do. On the enthusiastic and eloquent speech of 'Abdullah bin Rawahah (R.A.) all of them decided to meet the enemy at all costs.

hatred that they started forecasting the fall of the Muslims at the hands of the Romans. To make it more difficult for the Muslims they conspired to harass Rasulullah (Sallallahu alaihi wa Sallam) in the South while his men were engaged in the North with the Romans.

Questions:

1. State the causes of the Battle of the Trench and describe the battle.
2. State what led to the Truce of Hudaibiyah and its results.
3. What do you deduce from the discussion between Abu Sufyan (R.A.) and Heraclius.
4. Describe what caused Rasulullah (S.A. W.) to go to Khaibar and what transpired thereafter.

CONQUEST OF MAKKAH
ISLAM SPREADS

EVENTS LEADING TO THE CONQUEST OF MAKKAH

The Quraish and their allies break the truce of Hadaitriyah:

The truce of Hudaibiyah had been in force for two years. The peace and quietness that prevailed during these days had considerably helped Islam and strengthened the Muslims. After the enforcement of the truce, the Khuza'ah tribe had entered into friendly relations with Rasul (S.A.W.), while on the other hand their enemies, the Banu Bakr, had entered into alliance with the Quraish. The Quraish were growing more and more infuriated at the popularity of the Muslims. They incited Banu Bakr and their allies, to attack the Khuza'ah tribe, allies of Rasulullah (S.A.W.). One night, whilst Banu Khuza'ah were sleeping at a watering place called Watir, Banu Bakr fell on them, killed many of them and looted their property. According to some historians, the Quraish openly helped Banu Bakr with men and weapons. 'Ikramah bin Abu Jahl, Safwan bin Umayyah and Suhail bin 'Amr etc. took part in the fight after masking themselves. Banu Khuza'ah took shelter in Makkah but Banu Bakr d'd not stop killing them even in the Haram, where bloodshed was forbidden according to time-honoured Arab tradition. Banu Khuza'ah complained to the Quraish but got no redress. In consequence, a deputation of the Khuza'ah tribe was sent to Madinah beseeching Rasulullah (Sallallahu alaihi wa Sallam) to rise in defence. Rasul (SAW.), after consulting with the Companions, sent a message to the Quraish with three conditions, and asked them to accept any one of them:

(1) The Quraish were to pay blood-money for those among the Khuza'ah tribe, who were slain.
or (2) They should have nothing to do with the Banu Bakr.
or (3) They should declare the Truce of Hadaibiyah null and void.
The Quraish refused to accept the first two conditions and sent a message to Rasulullah (Sallallahu alaihi wa Sallam), through Quit bin 'Umar that they would accept only the third condition. This was rather an unwise and hasty step on their part and led to their ultimate doom. Abu Sufyan, realising the grave danger for his people for having so hastily broken the pact, went to Madinah himself with a view to asking Rasulullah (Sallallahu alaihi wa Sallam) to renew the Truce.

ABU SUFYAN TRIES TO RENEW TREATY OF HUDAIBIYAH

Abu Sufyan glossed over the imprudence of his people and came to Madinah for a renewal of the truce. He went to the house of his daughter Umm Habibah (wife of Rasul S.A.W.). When he tried to sit on Rasul (S.A.W.)'s carpet she folded it up. "My daughter," said he, "I hardly

know if you think that the carpet is too good for me or that I am too good for the carpet." She replied, "It is Rasulullah (S.A.W.)'s carpet and you an unclean polytheist."
Being disgusted at the curt reply of his daughter, Abu Sufyan stepped out of her room and went to Rasulullah (SAW.) who was well aware of his tricks and did not hold him any assurance He then approached Abu Bakr (R.A.), but he too declined to interfere He contacted 'Umar (R.A.) also to intercede but Umar (R.A.) made a point-blank refusal. Finally he saw 'Ali b. Abu Talib in this connection, but he also regretted his inability to do anything for him.
Abu Sufyan turned his steps back to Makkah in a state of bitter disappointment and submitted the report of his meeting with his daughter, the behaviour of Abu Bakr, 'Umar and 'Ali (R.A.) (may Allah be pleased with all of them) and the meaningful silence of Rasulullah (S.A.W.). The Makkans were dismayed, but did not expect imminent danger.

Rasul (S.A.W.)'s Preparation for the Conquest of Makkah:

For over twenty years the Quraish had been a constant source of trouble and misery for the Muslims. They had attacked Madinah three times with the hope of entirely crushing Islam but had failed. This was a great chance for the Muslims to punish the Quraish for their treachery and misconduct. Delaying, would only afford further advantages to the enemy. Therefore, Rasulullah (Sallallahu alaihi wa Sallam) asked his followers to prepare for war and sent word to all his allies and followers in Arabia to come to him (but to keep their preparations absolutely secret). He kept his plan secret, and the common man in Madinah thought that he was going to Syria to punish the Romans. One of the Muslims named Hatib bin Abi Balta' who had some relations at Makkah and who was anxious about their safety, secretly sent a messenger to them with a letter informing them of what the Muslims intended. It was rather an ill-timed and unwise move. If the letter had reached Quraish, they would also have made the necessary preparations for a battle, probably resulting in unnecessary bloodshed and loss of lives. But Rasulullah (Sallallahu alaihi wa Sallam) was informed by Allah (through revelation) about the letter. He immediately sent men who overtook the messenger and brought back the letter.

Rasul (S.A.W.) summoned Hatib and asked him what had induced him 10 this act. He replied, "0 Messenger of Allah! I have no affinity of blood with the Quraysh; there is only a kind of friendly relationship between them and myself. My family is at Makkah and there is no one to look after them or to offer protection to them. My position stands in striking contrast to that of the refugees whose families are secure due to their blood ties with the Quraysh. I fell that since I am net related to 'hem I should, for the safety ot my children, earn their yratitudu by

doing good to them. I swear by Allah that I have not done this act as an apostate, forsaking Islam. I was prompted only by the consideration explained above."
Umar (R.A.) wanted to behead him (suspecting him to be a hypocrite,) but Rasulullah (S.A.W.) accepted his excuse and granted him pardon and addressed 'Umar (R.A.) in these words:'
"Hatib is one of those who fought in the battle of Badr. How do you know, my companion! that he is a hypocrite, perhaps Allah looked favourably on those who'participated in that battle."
Turning then, to Hatib, he said: "Do as you please, for I have forgiven you."

After making full preparations, Rasulullah (S.A.W.) proceeded to Makkah at the head of ten thousand soldiers on the 10th of Ramadan, 8AH. He encamped at a place known as Marr-al-Zahran. The Quraysh were quite unaware of the development. Rasulullah (S.A.W.) did not like to take them by complete surprise. He therefore, ordered his men to kindle fire on all sides for cooking purposes. The idea behind this was that the Quraysh could be afforded full opportunity to assess the situation correctly and would therefore not endanger their lives by leaping blindly into the battlefield. Rasulullah (S.A.W.) wanted to avoid bloodshed as far as possible and was anxious that the wiser counsel should prevail upon the haughty Makkans and that they should weigh the pros and cons of the matter before coming forward for an encounter.

The Quraish taken by surprise:

The Quraish got the impression that the strength of the Muslim army was considerably great. They were impressed by seeing the whole desert lit up in the darkness of the night. Their chief, Abu Sufyan, with other chiefs, came to the Muslim camps to survey the situation but were recognized and brought to Rasulullah (Sallallahu alaihi wa Sallam).

Abu Sufyan Visits the Muslims' Camp

In the meanwhile, when the Muslims had encamped at Marr al-Zahran, Abu Sufyan and Hakim, one of the nephews of Khadijah (R.A.) went out to reconnoitre.
Before they got anywhere near the camp of the Muslims. They saw a large white figure looming in the darkness. They wondered what defensive measures to adopt when it stopped beside them. To their surprise it was 'Abbas, Rasulullah (S.A.W.)'s uncle. He informed Abu Sufyan of the situation and advised him to accept Islam and to persuade his people to surrender before Muhammad (peace be upon him) as the battle had already been won by him. The ideal for which Rasulullah (S.A.W.) stood had been gaining adherents and friend.s from all camps

The Makkans were a divided house. Numerous amongst them were disgusted with idolatory and had become silent admirers of the teachings of Islam. The idea of One Allah, the prophethood of Muhammad (peace be upon him), the high standard of morality of the faithful, combined, of course, with the exemplary pious life of their noble leader (peace be upon him), greatly impressed their hearts. They had eyes to see and minds to think. The glaring contrast presented by their lives and the lives of the Muslims could not be overlooked. The vicious tricks and false propaganda, could make fools of them for some time, but it was impossible to fool them for ever. They had their own consciences, their own minds, their own judgement which they could not ignore altogether.

Abbas (R.A.) was fully aware of the change of heart of the majority of the Makkans and he succeeded in convincing Abu Sufyan of this state of affairs. The Treaty of Hudaybiyah had provided them a respite to see and think in a calmer atmosphere, in a rational frame of mind, about the teachings of Islam and the great spiritual and moral revolution which it had brought about amongst those who had accepted it. Their hearts had attested the truth of the Divine mission which Muhammad (peace be upon him) had brought. Only a profession in words was to be made, profession in words was to be made.
It was, therefore, in the best interests of Makkah that Islam should be allowed to take hold of the city without the least resistance and that it be accepted as an incontestable truth.

Thus. Abu Sufyan who was the enemy of Islam, who had waged so many battles against the very life of Rasulullah (Sallallahu alaihi wa Sallam) and had done his best to wipe out Islam and the Muslims, started seeing the light. Rasulullah (Sallallahu alaihi wa Sallam) was an embodiment of love and compassion. He asked Abu Sufyan in a gentle mood, "O Abu Sufyan! Do you still consider any other power (illah) than Allah, Almighty?" Abu Sufyan was ashamed and said, "If there was any then he would have saved us". Rasulullah (Sallallahu alaihi wa Sallam) then said, "All your faults are forgiven, Abu Sufyan! And the one who enters your house shall also be safe ." This was the exemplary and merciful treatment of Rasulullah (Sallallahu alaihi wa Sallam) that he not only forgave Abu Sufyan but also made the house of his enemy a place of safety.

THE CONQUEST OF MAKKAH

Returning to Makkah, Abu 'Sufyan told the people about the safety guaranteed by Rasulullah (Sallallahu alaihi wa Sallam) and also informed them of the great strength of the Muslim army, pointing out to them the utter fultility of offering resistance to such an army.

The next morning Rasulullah (Sallallahu alaihi wa Sallam) marched into

Makkah peacefully. He ordered the Muslims to shed no blood. All the armies of Muslims entered peacefully except that of Khalid bin Walid (R.A.). When he was entering the city some obstinates amongst the Quraish and Banu Bakr under Safwan, Suhail, and 'Ikramah (bin Abu Jahl), shot the Muslims with arrows. Two of the Muslims were thus martyred.
Hadrat Khalid (R.A.), therefore, asked the Muslims to reply. A little fight took place, and the leaders of the enemies fled after 12 of them were killed. The Makkans were told that they would be safe if they kep[f] indoors or took refuge in the Ka'bah or in Abu Sufyan's hou; o. Rasulullah (Sallallahu alaihi wa Sallam) rode a white camel and wf ,le entering the blessed city, his head was bent with humility to Allah.

After having entered the city, Rasul (S.A.W.) offered prayer of thanks to the Almighty Allah Who, out of His immense grace, had granted him a splendid victory. A tent was pitched for him at a spot where he was once obliged to spend his days in a secluded quarter of the Shi'b, having been excommunicated by his kith and kin. "Wilt thou not alight at thine own house?" inquired his followers. "Not so," he said, "for have they left me yet any house within the city?" The great banner was planted at the door of his tent, and he retired to repose therein.

The Ka'bah is Purified

He did not repose long. He got up and proceeded towards Ka'bah, the Sacred House, which is an emblem of the Oneness and Supremacy of Allah. It was unfortunately infested with idols.

> He knocked them down and recited the verse of the Qur'an: "Say the Truth is come and falsehood gone, verily flasehood is ever-vanishing (17:81)."

One by one the stone-gods were dismantled, and images and effigies deleted. He then prostrated himself in worship; and sitting down, sent Bilal (R.A.) to summon Uthman b. Talhah with the key of the Ka'bah. Ascending the steps and unlocking the door he ordered that the idols within should be'destroyed and the images obliterated. He entered the sacred hall and there again performed devout prostrations. He then returned to the door-way and standing upon its elevated step, gazed in thankfulness on the thronging multitude below. It was the 20th of Ramadan, the eighth year of Hijrah, when on the gate of the Holy Ka'bah and with its key held in his hand, he delivered the following address: "There is no god but Allah alone. He has no associate. He made good His promise that He held to his bondsman and helped Him and defeated all the confederates along. Bear in mind that every claim of privilege, whether that of blood, or property is under my heel, except that of the custody of the Ka'bah and supplying of water to the pilgrims. Bear in mind anyone who is slain, even though unintentionally, may be with club or whip, for him the bloodwit is very severe: hundred camels.

forty of them to be pregnant. O people of Quraysh! surely Allah has abolished from you all pride of the time of ignorance and all pride in your ancestry, (because) all men are descended from Adam, and Adam was fashioned out of clay."
Then he recited to them the verse:
"O Mankind! verily We have created you of a male and a female and We have made you nations and tribes that ye might know one another. Verily the noblest of you with Allah is the most God-fearing of you; Verily Allah is All-Knowing, All-Aware."
This address epitomizes beautifully the essence of Islam.

ABU BAKR (R.A.)'S FATHER ACCEPTS ISLAM

When Rasulullah (S.A.W.) came in and entered the masjid Abu Bakr (R.A.) came in leading his father. On seeing him Rasul (S.A.W.) said, 'Why did you not leave the old man in his house so that I could come to him there?' Abu Bakr (R.A.) replied that it was more fitting that he should come to him than vice versa. He made him sit before him and stroked his chest and asked him to accept Islam and he did so. When Abu Bakr (R.A.) brought his father his head was as white as edelweiss, and Rasulullah (S.A.W.) told them to dye it.
Then RasululialiJS.A.W.) sat in the masjid and 'AN (R.A.) came to him with the key of the Ka'bah in his-hand asking him to grant his family the right of guarding the temple as well as controlling the water for the pilgrims, but Rasulullah (S.A.W.) called for 'Uthman b. Talha and said, 'Here is your key; today is a day of good faith.'

Exemplary Forgiveness of the Enemies:

After Salat Rasulullah (Sallallahu alaihi wa Sallam) sent for 'Uthman bin-Talha, who was the custodian of the key of the Kabah, and who once refused him to enter the Kabah and also ill-treated him. Not only did Rasulullah (Sallallahu alaihi wa Sallam) entrust the key to 'Uthman bin Talha but he also said:
If any person took the key of the Kabah from 'Uthman bin Talha (or his descendents), he will be cruel."
The Quraish and their leaders were watching quietly in the compound of the Ka'bah. Rasulullah (Sallallahu aJaihl wa Sallam) then addressed them: "0 leaders of Makkah! What treatment do you expect of me this day?" They said, "You are a noble brother (to the young) and a gentle nephew (to the aged)." Rasulullah (Sallallahu alaihi wa Sallam) said, "I will treat you as Yusuf treated his brothers (who had plotted to kill him). You are free from all fears today. May Allah forgive you." When the Wakkans heard this they could not believe It at first. It touched the deepest cord oHhe human heart in the audience. Rasulullah (Sallallahu ajalhi wa Sallam) deserved the titles: "Best of Humanity", The Pride of Mankind", and The Mercy for Nations."

This exemplary forgiveness to ones enemies has never been sho
ruler in the history of human conquest. He and his followers_
persecuted and oppressed in Makkah for thirteen long years.
persecution even compelled the Muslims to migrate to Madinah.
(Sallallahu alaihi wa Sallam) was in control of those who tried to m
those who had caused the death of his daughter, and Hind (w
Sufyan) who chewed the liver and the heart of his beloved uncle
(Rad.A.) after he was martyred by her slave, Wahshi (Rad.A.), in
all these sins were readily forgiven. The bitterest enemies of I
pardoned and sympathy was shown to them. Only a sincere per
admit that had Rasulullah (Sallallahu alaihi wa Sallam) bee
powerdrunk or merely playing a good part to reach glory and fam
the day ft would have been revealed by acts of cruelty so comr
ruler
over the ruled. Instead he forgave them, spoke kindly to them a
increased their status to a height they had never dreamt o
themselves. So great a victory was this that many of the Makkan
accepted Islam in their hearts and later became devout Muslims.

S'ad b. 'Ubada (R.A.) passed by Abu Sufyan with a detachment
Ansar. While marching ahead he shouted:

'S3-

Today is a day of conflict, Sanctuary is no more, Allah has hum
the Quraysh."
In a shortwhile, Rasulullah (S.A.W.)'s column came near Abu S
He complained to Rasul (S.A.W.) and repeated what S'ad had s
Rasulullah (S.A.W.) was displeased with Sa'ad's bragging and re
"Nay, today is the day of mercy and forgiveness, Today will Alla
honour the Quraysh,
And raise glory of the Sanctuary."
Rasulullah (SAW.) sent for S'ad and taking the standard from h
gave It to his son Qays. Thus not totally removing the standard f
him.
Whatever Rasulullah (S.A.W.) said or did, was in fact guided fro
The transfer of the standard was merely symbolic. Rasulullah (S
at ease, on the one hand, Abu Sufyan, (whose felings had been
on the other, he avoided doing anything painful to Sa'd b. 'Ub
services for the cause of Islam were by no means
less.

Victory and After

Victors usually tend to be susceptible to two weaknesses,
vengeance. Rasulullah (S.AW.) however, after his conquest of
8 AH, displayed none of these traits. His victory was the victory
of Allah. According to Ibn Ishaq, when Rasulullah (Sallal anu
Sallam) entered Makkah, his head was bowed so low that n» bea
the camel's saddle. Such was the humility of Rasuiii*ij> (S.A.W
his hour of triumph. Standing at the door of "* Kabah.
(S.A.W.) delivered an address, in the course "

which he said:

There is none worthy of being served save the One Allah. He ha
His promise and offered succour to His slave. He alone has bro
hosts of enemies low." (Al-Bidayah wa al Nihayah) He did not c
credit for the victory: he attributed it entirely to Allah. Later on ir
speech, he said to the Qurayish: "What do you think I am going
you now?" 'We think you will treat us well, 'they replied, 'for you
noble brother, and the son of our noble brother.' Then Rasululla
(Sallallahu alaihi wa Sallam) said: 'I say to you as Yusuf (A.S.) sa
brothers: Let no reproach be upon you this day. Go, you are free
Qayyem, Zad al-Ma'ad) At the very outset, Rasulullah (S.A.W.) p
vengeance aside, thus eliminating all adverse reactions on the p
new subjects. A nation defeated on the field of battle usually re
clandestine resistance. Forces which might have sought to dest
fortress of Islam were thus engaged in the building of it.

When Rasulullah (Sallallahu alaihi wa Sallam) entered Makkal
conquest of the city, he gave his commanders orders not to
anyone unless they themselves were attacked. He forgave all
had committed outrages against him. Only a few, who were t
"even if they took refuge beneath the curtain of the Kab
sentenced to death. Ibn Hisham, and other biographers of
(Sallallahu alaihi wa Sallam) have mentioned them individually
their names, and the nature oftheir cases:

1. Abdullah ibn Sa'ad, had accepted Islam and was pointed as
revelation by Rasulullah (Sallallahu alaihi wa Sallam). He then re
joined the infidels. After the Conquest of Makkah, when he
Rasulullah (Sallallahu alaihi wa Sallam) had ordered his executio
refuge with his milk-brother 'Uthman. The latter gave him shelter
him to Rasulullah (S.A.W.) with a request once again to
conversion to Islam. Rasulullah (Sallallahu alaihi wa Sallam)
silent. Then Uthman asked a second time, where upon Rasululla
accepted 'Abdullah ibn Sa'ad's oath of allegiance. The latter sul
became governor of Egypt during the caliphate of 'Uthman (R.A
a major role in the conquest of Africa.

2 'AbduHah ibn Khatal, who had accepted Islam and was
Rasulullah ^Sallallahu alaihi wa Sallam) to collect alms tax. A slav
of the Ansar went along with him. Coming to a halt on their journey
ibn Khatal told the slave to prepare a meal, but the slave wen
instead, and was unable to prepare the food on jirrie. 'Abe j;!ah
became angry and killed the slave. Fearing that if he returned to
Rasulullah (Sallallahu alaihi wa Sallam) ^ouid exact retributio
slave's death, he reneged and joined the Widels. E.eing a poet, l
recite verses abusing Rasulullah iSallallahu alaihi wa Sallam). C
Makkah was conquered, he •gapped himself up in the curtain of t
When Rasulullah I&aJlaliahu alaihi wa Sallam) was told, he gave
'Abdullah ibn

Khatal to be killed at that very place. Abu Burza and Saeed ibn Harith executed him between the Hajare Aswaad and the Maqaame Ibraahim.

3. Fart ana, who was 'Abdullah ibn Khatal's slave-girl, also used to recite poems abusing Rasulullah (Sallallahu alaihi wa Sallam). Her dances were a regular feature of the Quraysh's wine-drinking orgies. She was also killed with her master.

4. Quraiba, who was also 'Abdullah ibn Khatal's slave, and pursued the same profession as Fartana. Orders were given for her execution, but when she came to Rasulullah (Sallallahu alaihi wa Sallam) and sought asylum, her request was granted. She then became Muslim.

5. Huwayrith ibn Nafidh ibn Vtehab, another poet, who made his name from heaping insults upon Rasulullah (Sallallahu alaihi wa Sallam). He held Islam in very great contempt. While 'Abbas ibn 'Abdul Muttalib and Rasulullah (Sallallahu alaihi wa Sallam)'s daughters were on their way from Makkah to Madinah, Huwayrith ibn Nafidh followed them and stabbed their camel with a spear. The camel reared up and Rasulullah (S.A.W.)'s daughters fell to the ground. Orders were given for his execution, which was carried out by 'Ali (R.A.)

6. Miqyas ibn Subaba, Hisham ibn Subaba's brother. In the Dhi Qarad campaign, an Ansari had killed Hisham by mistake. After this Miqyas came to Madinah and accepted Islam. He asked Rasulullah (Sallallahu alaihi wa Saliam) for compensation for his brother's death, and his request was granted. He stayed in Madinah for a few days, then killed the person responsible for his brother's death, escaped to Makkah and renegaded. Rasulullah (S.A.W.) ordered that he be put to death. Numaila ibn 'Abdullah Laithi slew him.

7. Sarah, a slave-girl of Ikrimah ibn Abi Jahl, who revelled in pouring scorn upon Rasulullah (Sallallahu alaihi wa Sallam). Permission was given for her to be put to death, but she came to Rasulullah (Sallallahu alaihi wa Sallam) and sought asylum, which was granted, and she also accepted Islam. She remained alive until the caliphate of Umar (R.A.). 8-9 Harith ibn Hisham and Zubayr bin Abi Umayya were also to be killed, but they took refuge in the house of their relative, Umm Hani bint Abi Jahl. 'Ali (R.A.) followed them and swore that he would not let them live. Umm Hani blocked Ali (R.A.)'s path and, locking the two fugitives in her house, went to see Rasulullah (Sallallahu alaihi wa Sallam). She told him that 'Ali (R.A.) sought to kill two people to whom she had given refuge. "Whomsoever you have granted refuge, we have also granted refuge, and whomsoever you have taken into your asylum, we have also given asylum", Rasulullah (S.A.W.) told her. 'Ali (R.A.) was ordered to let them go, and he did so.

10. 'Ikrimah ibn Abu Jahl who, following in his father's footsteps, was an uncompromising opponent of Islam. Seeing that he was sure to meet his end in Makkah, he fled to Yemen. His wife, Umm Hakim bint Harith, who had accepted Islam, appealed to Rasulullah (Sallallahu alaihi wa Sallam) for asylum on behalf of her husband. Her request was granted, and she went to Yemen to collect 'Ikrimah. He returned with her and became a Muslim at the hand of Rasulullah (Sallallahu

alaihi wa Sallam). After his conversion, he made great personal and financial sacrifices for Islam. He passed away at Ajnadeen while fighting against apostates during the caliphate of Abu Bakr (R.A.).

11. Habbar ibn al Aswad, who had been responsible for great persecution of the Muslims. When Rasulullah (S.A.W.)'s daughter Zaynab, wife of Abu al' 'As, was on her way from Makkah to Madinah, he stabbed her camel's side with a spear. The camel went into a frenzy and Zaynab (R.A.) fell down. She was with child at the time. Not only did she suffer a miscarriage, but the effects of the mishap remained with her for the rest of her life. Orders were given for him to be killed, but he came to Rasulullah (Sallallahu alaihi wa Sallam) and pleaded for mercy. "Rasul of Allah," he said, "forgive my ignorance, Let me become a Muslim." Rasulullah (Sallallahu alaihi wa Sallam) forgave him.

12. Wahshi ibn Harb, who had been responsible for the death of Rasulullah (S.A.W.)'s uncle Hamza (R.A.). Realizing that the Muslims would kill him if they laid their hands on him, he fled from Makkah to Taif. Later on he came before Rasulullah (Sallallahu alaihi wa Sallam) in Madinah, sought forgiveness for his crime and offered to accept Islam. Rasulullah (Sallallahu alaihi wa Sallarn) admitted him into the fold of Islam and forgave him. He joined in the fight against the false Prophet Musaylimah during the caliphate of Abu Bakr (R.A.). It was he who finally slew Musaylimah, with the very same weapon that had made a martyr of Hamza (R.A.).

13. Ka'ab ibn Zuhair, a famous poet, who used to write poems abusing Rasulullah (Sallallahu alaihi wa Sallam). He fled from Makkah when the city was conquered and his execution was ordered, but he came to Madinah, asked 'for forgiveness, and beseeched Rasulullah (Sallallahu alaihi wa Sallam) to accept his allegiance. Rasulullah (Sallallahu alaihi wa Sallam) did so, presenting Ka'ab with his own sheet at the same time.

14. Harith ibn Talatil, a poet who used to scorn Rasulullah (S.A.W.) through the medium of his poetry. The Muslims were permitted to slay him, and 'Ali (R.A.) did so.

15. 'Abdullah ibn Zib'ari, yet another poet, who used to express his contempt for Rasulullah (S.A.W.) in verse. When Rasulullah (Sallallahu alaihi wa Sallam) ordered him to be killed, he fled to Najran. Later on he came to Rasulullah (Sallallahu alaihi wa Sallam), repented, and accepted Islam. Rasulullah (S.A.W.) forgave him.

16. Hubaira ibn Abi Wahab Makhzoomi, also a poet, who used to deride Rasulullah (Sallaliahu alaihi wa Sallam)'s call. He was also on the list of those to be killed. He fled to Najran where he died an infidel.

17. Hind bint'Utba, the wife of Abu Sufyan. Her hatred for Islam was so great that, in the battle of Uhud, she extracted Hamza (R.A.)'s heart and chewed it. She was to be killed, but she came before Rasulullah (Sallallahu alaihi wa Sallam), sought forgiveness and accepted Islam. After Rasulullah (Sallallahu alaihi wa Sallam) had forgiven her and admitted her into the fold of Islam she went home and broke all the

idols in her house, saying: Truly, you have misled us".

It is clear, then, that all the seventeen people who were sentenced to death on the conquest of Makkah were guilty of specific crimes. Yet whichever of them sought forgiveness, or had someone plead on his or her behalf, was forgiven. None of those who appealed for clemency was killed. Of the seventeen who were sentenced to death, eleven were forgiven, either directly or through some mediator. Five people who made no plea for clemency were put to death. One fled from Makkah, and died a natural death in a faraway land.

There is a difference between war crimes and crimes comitted under normal conditions. People cannot be accorded remission of punishment for the latter form of crime. Crimes committed during wartime, on the other hand, can be forgiven when the one who has perpetrated them renounces his antagonism and seeks clemency.

For example when a women named Fatima belonging to the Banu Makhzoom tribe, had committed theft, her kith and kin feared that her hand would be amputated. They approached Usama ibn Zaid (R.A.) who, they thought, being a close associate of Rasulullah (Sallallahu alaihi wa Sallam), would be in a position to ensure that their relative escaped punishment. Usama (R.A.) came to Rasulullah (Sallallahu alaihi wa Sallam) and pleaded for clemency on behalf of Fatima Makhzoomi. Rasulullah (Sallallahu alaihi wa Sallam) was visibly upset when he heard Usama's (R.A.) words. "Are you trying to persuade me with regard to limits that Allah has set down?" he asked. Rasulullah (Sallallahu alaihi wa Sallam) then called people together and delivered an address. "By the Power who has control over my soul," he said, "if my daughter Fatima were to steal, then I would certainly amputate her hand." Fatima Mukhzoomi received her due punishment, after which she repented and became a righteous Muslim (Bukhari and Muslim) This shows that no one is able to forgive a punishment prescribed by Allah. Crimes committed under normal conditions are nullified only when the punishment of Allah is meted out. War crimes, however, are neutralized through surrender and appeal for mercy. The enemies of Islam in Arabia had committed the most heinous crimes against the Muslims. Yet the Quran announced that if they repented, what had gone before would be forgiven (8:38).
Furthermore, if the enemy sues for peace, peace should be made, even if there is a danger of the peace terms being broken,

> "If they incline to peace, make peace with them, and put your trust in Allah. Surely He is the Hearing, the Knowing. Should they seek to deceive you, Allah is All Sufficient for you. He has made you strong with His help and rallied the faithful around you." (Quran, 8:61-62)

One of those sentenced to death and subsequently forgiven was Ikrimah ibn Abi Jahl (R.A.). He and his father were active opponents of

Islam, and had subjected Rasulullah (Sallallahu alaihi wa Sallam) and his companions to all forms of persecution. Yet when news came that Ikrimah was coming to accept Islam, Rasulullah (Sallallahu alaihi wa Sallam) told his companions not to insult Ikrimah's father, "for abuse of the dead hurts the living".
It was this magnanimity which made people who had been implacable foes of Islam before the conquest of Makkah, into powerful custodians of the faith afterwards.

Small Expeditions to Demolish Great Idols,

After the Conquest of Makkah the biggest idols had to be destroyed:-
Rasulullah (S.A.W.) sent:-

a. Khalid bin Walid (Rad.A.) to demolish 'Uzza:

Rasulullah (Sallallahu alaihi wa Sallam) sent Hazrat Khalid bin Walid on 25th Ramadaan to demolish 'Uzza (the idol), (at the head of 30 horsemen) which was in Nakhla. It was a temple which the tribe of Quraish and Kinana and al Mudar used to venerate. Ita guardians and wardens were B. Shayban of B. Sulaym, allies of B. Hashim. When the Sulami guardian heard of Khalid's coming he hung his sword on Uzza, climbed the mountain on which she stood, and said:

O 'Uzza, make an annihilating attack on Khalid,
Throw aside your veil and gird up your train.
O 'Uzza, if you do not kill this man Khalid
Then bear a swift punishment or become a Christian. When Khalid arrived he destroyed her and returned to Rasulullah (SAW.).

b. 'Amr bin al-As (Rad.A.) to demolish Suwa:

Rasulullah (Sallallahu alaihi wa Sallam) sent Hazrat 'Amr bin al-'As (Rad.A.) to demolish Suwa the idol of Hudra. Amr destroyed the idol and its care-taker accepted Islam.

c. Sa'd bin Zaid (R.A.) to demolish Manat:

Rasulullah (Sallallahu alaihi wa Sallam) sent Sa'd bin Zaid (Rad.A.) to destroy Manat. He went at the head of twenty horsemen. Its caretaker resisted but was killed and the idol was destroyed.

THE BATTLE OF HUNAIN:

The victory of Makkah had indeed opened the door for conversion of the Arabs to Islam but by no means ended all opposition to it. The ruling tribe of Ta'if, Banu Thaqif, and the war like tribe of Hawazin, between Makkah and Ta'if, were still enemies of Islam. The Hawazin tribe was very powerful and being situated in hilly districts, had never

been subjected to the Makkans. Had Rasulullah (Sallallahu alaihi wa Sailam) not taken the Makkans by surprise, the Hawazin and Thaqif might have joined the Quraish against him.

They were disturbed by the fall of Makkah to the Muslims and saw this as a great danger to their religion and un-Islamic way of life. To meet this danger they gathered a huge army, while Rasulullah (Sallallahu alaihi wa Sailam) was preaching Islam in Makkah. The tribes of Nasr and Jushm also joined them. They marched to the hills of Awtas to the South-east of Makkah, about a day to a day and a half's journey from Makkah. The Hawazin and Thaqif encamped in the valley of Hunain and posted their archers along the pass in the Valley which Rasulullah (Sallallahu alaihi wa Sailam) and his forces had to cross before they could reach the other side.

Rasulullah (S.A.W.) meets Hawazin and Thaqif:

It was about a month after the conquest of Makkah that Rasulullah (Sallallahu alaihi wa Sailam) was informed of the preparations of the Hawazin, Thaqif and other neighbouring tribes. On hearing of these preparations he immediately sent a messenger to find out if there was realiy any truth in it. The messenger came with details of what was going on.

As there was no time to be lost, Rasulullah (Sallallahu alaihi wa Sailam) immediately collected an army to scatter the enemy. The Muslim army was twelve thousand strong, including two thousand Makkans. Rasulullah (Sallallahu alaihi wa Sailam) marched towards the valley of Hunain, where it was reported that the Hawazin had encamped at the head of a big force.

Hunain, where it was reported that the Hawazin had encamped at the head of a big force.

The Muslims set out on this expedition with confidence. Some of the new converts placed their confidence on their numbers, which was not liked by Allah. The Noble Quran mentions it as follows:

> "Surely Allah did help you in many battle fields, and on the day of Hunain when your great numbers elated you but it availed you naught; and the earth, for all that it is wide, did constrain you, and you turned back in retreat. Then Allah dii send His peace of reassurance down upon His messenger and upon the believers and sent down forces which you did not see, and punished those who disbelieved. Such is the reward of disbelievers." (9:25-26)

The Battlefield:

The Hawazin were noted for their skill in archery and they also occupied favourable positions in the battlefield. The best archers

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among them were posted on the surrounding hills. As the Muslims advanced, they were met with showers of arrows from all sides, while the main portion of Hawazin's army attacked them from the front. The Makkan auxiliaries, including the new-converts, under the command of Khalid (R.A), were foremost in the fight, and were thus the first to be attacked. They could not stand the fierce attack from the enemy. They fel! back and their retreat caused terrible disorder among the remaining Muslims ranks; one detachment fell over the other in utter confusion. Even the 'Ansar' (Madinates) and Muhajirin (Immigrants) followed those who were retreating, which added more chaos and confusion. When such was the deplorable state of affairs among the Muslims, Rasulullah (Sallallahu alaihi wa Sailam) with a small band of followers firmly stood up at his post with admirable tranquility and courage. The Hawazin and Thaqif, seeing the Muslims utterly retreated, descended from their positions and came quite close to attacking Rasulullah (Sallallahu alaihi wa Sailam)

Victory:

Rasulullah (Sallallahu alaihi wa Sailam) was full of confidence in the Omniscient protection of the Mightiest of the Mighty. He shouted again and again at the top of his voice, "I am the Nabi, there is no untruth in it. I am the son of Abdul-Muttalib. Hadrat 'Abbas (R.A.), who was with him, also shouted: "0 Ye Ansar! who sheltered and helped the Muslims. 0 Ye Muhajirin! who took the pledge under the tree, Muhammad (Sallallahu alaihi wa Sailam) is alive and here, Come ye this side."

This renewed the courage of the retreating men. They uttered: "Labbaik" (Here we are at thy command), and came towards the place where Rasulullah (Sallallahu alaihi wa Sailam) was standing.They threw themselves off their camels and horses and desperately attacked the enemy in all fury. Rasulullah (Sallallahu alaihi wa Sailam) threw a handful of dust in the face of the enemy saying: "Your faces be disfigured. The effect of the dust was clear; the enemies were losing the ground, a portion of them had already taken to their heels and fled, the rest offered resistance for a short time, but when their standard bearer fell and died, they too, turned and fled. They left their women, children and cattle. The booty which the Muslims got from this battle consisted of: 0) 24,000 camels

(2) 40,000 sheep

(3) 4,000 Oqayyahs of silver

(4) 6,000 prisoners.

The Effects of the Conquest of Makkah and the Victory of Hunain

Makkah was the spiritual centre for the whole of Arabia. Thousands of

people used to gather there year after year from all parts of the Pe
during the months of pilgrimage. The Quraish held a very inf
position in this respect. After the conquest of Makkah, Ras
(Sallallahu 'alaihi wa Sallam) captivated the hearts of all; his unbo
mercy overflowed the whole region of Arabia, not of Makkah
People flooded towards him, who fought for years single-h
unswerving and unmoved, despite repeated persecutions and wars.
upon tribes turned to the Right Path and accepted Islam, the Path of

> The Quran mentions this "When Allah's help and victory comes and thou seest men entering the Deen of Allah in groups: celebrate the praise of thy Rabb and ask His protection. Surely He is ever Returning (to mercy)." (110:1-3)

Commenting upon the conquest of Makkah, Imam Bukhari (R.A.)
"The Arabs waited for the Quraish to become Muslims and they
say: 'Let him (Muhammad) and his people (the Quraish) be alon
conquers, he is surely a true Rasul.' When Makkah was conquered
tribes hastened to become Muslims."

Ibn Hisham, says: 'The Arabs were awaiting (with regard to Isla
decision of the struggle between the Quraish and the Rasul o
(Sallallahu alaihi wa Sallam). The reason for this was that not only w
Quraish their leaders and guides but they were also the guardians
House (of Allah) and of the Sacred Masjid. Furthermore they w
descendents of Ebrahim through Ismail and they were the acknow
leaders of the Arabs. The Quraish had started fighting with Ra
(S.A.W.) and opposing him (on all occasions). When Makka
conquered by Islam, the Arabs realised that there was no power lef
Muhammad (Sallallahu alaihi wa Sallam) with, and that he was the
and not their enemy They entered the faith of Allah in large num
Allah says in Surah AL-Nasr (Chapter 110 of the Qur'an, quoted ab
should be noted from the number of soldiers that went with him
Expedition of Tabuk (v, Mich took place in 9 A.H.), that within a y
number had tripled, in the battle of Hunain there were 12,000 s
while in the expedition of Tabuk the number was more than 30,000.

Amongst the things they asked Rasulullah (S.A.W.) was that they
be allowed to retain their idol Al-Lat understroyed for three
Rasulullah (S.A.W.) refused, and they continued to ask him for a
two, and he still refused; finally they asked for a month after the
home; but he refused to agree to any set time. He then sent Abu S
Harb and al-Mughira b. Shu'ba to destroy her. They had also asked
should excuse them from prayer and that they do not have to bre
idols with their own hands. Rasulullah (S.A.W.) said: We excuse y
breaking your idols with your own hands, but as for prayer there is
in a religion which has no

prayers., They said that they would perform them though it was demeaning.

RASUL (S.A.W.) MAKES THE LESSER PILGRIMAGE FROM AL-JI'RANA

Rasulullah (S.A.W.) left al-Ji'rana to make the lesser pilgrimage (Umrah). He gave orders that the rest of the spoil should be kept back in Majanna near Marru'l-Zahran. Having completed the pilgrimage he returned to Madinah. He left 'Attab b. Asid in charge of Makkah. He also left behind with him Mu'adh b. Jabal to instruct the people in Deen and to teach them the Qur'an. He himself was followed by the rest of the spoil. Rasul (S.A.W.)'s pilgrimage was in Dhu'l-Qa'da, and he arrived in Madinah towards the end of the month or in Dhu'l-Hijja.

THE EXPEDITION OF TABUK:

With the conquest of Makkah, Islam marched with lightning speed throughout the length and breadth of Arabia. With marked and marvellous success, its peaceful conquest resulted in many conversions. The neighbouring Christain states, especially the great Roman Empire watched this unprecedented, triumphant march with great concern and anxiety. They grew jealous of the rapid growth of Islam. They foresaw a great danger in the rising power of Islam and decided that a consolidated attack on Arabia would at least hamper the rapid growth of Islam. Therefore under the instructions of Heracleus the Romans gathered a huge army.

The Tabuk expedition is one of the major campaigns of Rasulullah (Sallallahu alaihi wa Sallam), and the last one in which he personally took part. When he received the news that the Kaiser (of Rome) had mustered a large force to crush the power of Islam and was on his way (through Syria) to invade Madinah, he decided to lead the Sahabah to check him on his way. On Thursday the 5th of Rajab, 9 A.H., the devoted band marched out of Madinah. As the weather was hot and the fighting was expected to very tough, Rasulullah (Sallallahu alaihi wa Sallam) made an open declaration that the Muslims should gather in strength and prepare fully to face the forces of the Roman Empire. He also exhorted them to contribute towards the equipment of the expedition. It was on this occasion that Abu Bakr (Radhiallaho anho) contributed all his belongings. When he was questioned by Rasulullah (Sallallahu alaihi wa Sallam) as to what he had left for his family, 'he replied: 1 have left Allah and His Rasul for them."

Umar (Radhiallaho anho) contributed half of his belongings and 'Uthman (Radhiallaho anho) provided for the equipment of one-third of

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the whole army. Although everybody contributed beyond their means, the equipment fell far short of the requirements. Only one camel was available for each group of ten persons, who were to ride it in turn. This is why this campaign is known as: 'The campaign of hardship".

The journey was long and the weather hot and dry. The orchards were laden with ripe dates (the staple crop of Madinah) and it was just the time for harvesting, when the Sahabah were required to start on this campaign. It was really an acid test of their Imaan. They visualised the long and arduous journey, the scorching heat, the formidable enemy opposed to them and, the prospective loss of the year's crop, but they could not even dream of evading the call to arms, solely on account of the deep-rooted fear of Allah in their hearts. Except the women, children (who were excusable), those who were ordered to stay behind by Rasulullah (Sallallahu alaihi wa Sallam) himself, and the munafiqin, nearly every-body joined the expedition. Also among those left behind were such persons as could neither arrange conveyance for themselves, nor was Rasulullah (Sallallahu alaihi wa Sallam) able to provide them with any. It is about such people that Allah says in the Quran:-

> "They turned back with eyes flowing with tears, in sorrow that they could not find means to spend." (9:92)

On their way to Syria when the expedition reached the habitation of Thamud, Rasulullah (Sallallahu alaihi wa Sallam) covered his face with his shirt and quickened the pace of his camel. He also instructed the Sahabah to do the same, since that was the scene of the Thamud's destruction. They were advised to pass there weeping and fearing lest Allah should punish them as he had punished the Thamud.

Rasulullah (S.A.W.)'s Speech atTabuk

Rasulullah (S.A.W.) praised Allah and thanked Him and said: Verily the most voracious discourse is the Book of Allah. The most trustworthy handhold is the word of piety. The best of religions is the religion of Ibrahim. The best of precedents is the precedent of Muhammad. The noblest speech is the invocation of Allah. The finest of narratives is the, Qur'an. The best of affairs is that which has been firmly resolved upon. The worst in religion are those things which are created without sanction. The best of ways is the one trodden by Rasulullah (S.A.W.). The noblest death is the death of a martyr. The most miserable blindness is waywardness after guidance. The best of actions is that which is beneficial. The best guidance is that which is put into practice. The worst blindness is the blindness of the heart. The upper hand is better than the lower hand. The little that suffices is better than what is abundant and alluring. The worst apology is that which is tendered when death stares one in the face. The worst

remorse is that which is felt on the day of Resurrection.
Some men do not come to Friday prayer, but with hesitance and delay. And some of them do not remember Allah but with reluctance. The tongue which is addicted to false expression is a bubbling spring of sins.

The most valuable possession is the contentment of the heart. The best provision is that of piety. The highest wisdom is fear of Allah, the Mighty the Great. The best thing to be cherished in the heart is faith and conviction; doubt is infidelity.
Impatient wailing and fulsome laudation of the dead is an act of ignorance. Betrayal leads one to the fire of hell. Drinking amounts to burning. Obscene poetry is the work of the devil. Wine is the mother of all evil. The worst thing eaten is one which belongs to the orphan. Blessed is he who receives admonition from others.
Each one of you must resort to a place of four cubit (grave). Your affairs would be decided ultimately in the next life. The worst dream is a false dream. Whatever is in store is near.
To abuse a believer is transgression; raising arms against him is infidelity. To backbite him is a disobedience to Allah. Inviolability of his property is like that of his blood.
He who swears by Allah (falsely), in fact falsifies Him. He who pardons others is himself granted pardon. He who forgives others, is forgiven by Allah for his sins.
He who represses anger, Allah rewards him. He who faces misfortunes with perseverance, Allah compensates him. He who acts only for fame and reputation, Allah disgraces him. He who shows patience and forbearance Allah gives him a double reward. He who disobeys Allah, Allah chastises him.
I seek the forgiveness of Allah.
I seek the forgiveness of Allah.
I seek the forgiveness of Allah.
This speech is too eloquent to need any comment.

Those who did not join the Expedition

Among the Munafiqin who did not join the Tabuk Expedition, there were more than eighty persons from among the Ansar and an equal number from amongst the nomadic Arabs and a large number from the put-stations. Not only did they stay behind themselves, but they induced others to do so saying:

"Go not forth in the heat."

Allah's reply to this was:

> "Say the fire of Jahannum is of more intense heat."

From amongst the faithful, there were only three persons who failed to rally to Rasulullah's (S.A.W.) call. They were Murarah bin Rabi (Rad.A.), Hilal-bin-Umayyah (Had.A.) and Ka'ab bin Malik (Rad.A). Murarah had»orchards of dates, laden with fruit. He persuaded himself to lag behind with the plea:

"I have taken part in all the campaigns so far. What possible harm would befall the Muslims, if I miss this one?"

He feared the loss of his entire crop in his absence, and this prevented him from going out. But when he realised his folly, he gave away in charity the whole crop and garden, which had caused hkn to tarry behind Rasulullah (Sallallahu alaihi wa Sallam). Hilal's case was different. Some of his kinsfolk who had been away for a long time had just returned to Madinah. It was for the sake of their company that he did not join the expedition. He also had participated in all the campaigns previously and thought (like Murarah) that it would not matter if he missed just this one campaign.
When he came to know of the seriousness of his- error he made up his mind to sever all his connections with those relatives who had been the cause of this mistake.
The story of Kaab (R.A.) is also very touching and is found in all books of hadith.

Romans Retire to Syria:

Rasulullah (Sallallahu alaihi wa Sallqm) left Hadrat 'Ali bin Abu Talib (R.A.) in Madinah to look after the Muslims' families and their properties.

After about a fortnight's journey, the Muslim army encamped at a place called Tabuk, that lay between Madinah and Damascus, awaiting further news about the movements of the enemy. The Romans had their spies all over the country and had been informed of Rasululiah (Sallallahu alaihi wa Sallam)'s preparations for war and knew that he had come to meet them and retrieve the loss of the Muslims at fvfutta. They quickly retired behind their frontiers. The aim of Rasulullah (Sallallahu alaihi wa Sallam) was to defend the Muslims and not to invade Syria, therefore he cid not pursue I hem.

One of the chiefs of the frontier, nameu Yuhanna (John) bin Ruba, came and submitted to Rasulullah (Sallailahu alaihi wa Sallam). Ho agreed to pay Jizya (tax in lieu of war services). Rasulullah (Sallallahu alaihi wa Sallam) signed a treaty of Peace with him. He also gave presents, gold and other tokens of submission to Rasulullah (Sallallahu alaihi wa Sallam). Several other Christian tribes such as Jizba and 'Udhrah also submitted to Rasulullah (Sallallahu alaihi wa Sallam). After about 20 days, Rasulullah (Sallallahu alaihi wa Sallam) returned to

Madinah. The tabuk expedition impressed on all the Arab tribes the Physical and Spiritual strength of Islam. Deputations from all parts of the land came to Madinah and accepted Islam and ultimately Islam was declared as the Deen of the whole of Arabia.

Exposure of Hypocrites and Death of Ibn Ubayy:

Rasulullah (S.A.W.) went on until he stopped in Dhu Awan a town an hour's day journey from Madinah. The owners of the masjid of opposition had come to Rasul (S.A.W.) as he was preparing for Tabuk, saying, 'We have built a masjid for the sick and needy and for nights of bad weather, and we should like you to come to us and pray for us there'. He said that he was on the point of travelling, and was preoccupied, (or words to that effect,) and that when he came back if Allah willed he would come to them and pray for them in it. When he stopped in Dhu Awan news of the masjid came to him, and he summoned Malik b. al-Dukhshum, and Ma'n b. 'Adiy and told them to go to the masjid of those evil men and destroy and burn it. They went quickly to B.Salim b. 'Auf who were Malik's clan, and Malik said to Ma'n, 'Wait for me until I can bring fire from my people.[1] He went in and took a palm-branch and lit it, and then the two of them ran into the masjid where its people were and burned and destroyed it and the people ran away from it. A portion of the Qur'an came down concerning them:

> "And those who built a masjid to cause harm (to Islam) and (to help) disbelief, and to cause disunion among the believers, and a refuge for him who made war against Allah and His Rasul before. And they will certainly swear: We desired naught but good. And Allah bears witness that they are certainly lairs. Never stand in it..." (9:107-108)

As the result of this clear revelation against the house of conspiracy, which the hypocrites called a masjid, it was demolished and burnt by the order of Rasulullah (Sallallahu alaihi wa Sallam) so that it might not be used against Allah's word to harm Islam. Soon after this the leader of the hypocrites 'Abduilah bin Ubbay died and their activities were thus put off for a while.

Death of Ibrahim, Rasulullah's (S.A.W.) Son:

Rasulullah (Sallaliahu alaihi wa Sallam) was very pleased to have a son, but Allah willed otherwise. Ibrahim fell ill whilst he was a few months old. Ibrahim was in the lap of his mother in the agony of death.

Rasulullah (Sallallahu alaihi wa Sallam) took him gently in his own lap. Ibrahim breathed his last. His mother and aunt cried the natural cry of bereaved souls, and eyes filled with tears. But he said: "0 Ibrahim were it not that Allah's Commands are True and His Promises are to be fulfilled and the last of us is to join the first, we would have mourned thee more than this." He continued "Our eyes are filled with tears, oui hearts with grief, but we say nothing with our lips except that which pleases Allah, and we mourn thee. 0 Ibrahim." It so happenned that the sun was eclipsed on the day of the death of Rasulullah (Sallallahu alaihi wa Sallam)'s son and people regarded it the effect of the death and ascribed it to the fact that the heaven and earth were mourning the death of Ibrahim. On hearing this Rasulullah (Sallallahu alaihi wa Sallam) gave a brief sermon:

"The sun and the moon are two signs out of Allah's signs. They are not eclipsed because of the death or birth of any human being. When you see these eclipses hasten to the remembrance of Allah in Salat."

A Comparison: The Battle's of Nabi (S.A.W.)

The Islamic revolution that occurred in the time of Rasulullah (S.A.W.) was achieved at the cost of only 1018 lives. During the 23 years in which this revolution was completed, 80 military expeditions took place. Rasulullah (S.A.W.)'s however, only participated in some 27 of them, and an even smaller number of expeditions actually involved any fighting, 259 Muslims died in these battles and 759 non-Muslims - a total of 1018. Since on extraordinarily small number of casualties have been inflicted during such a great revolution, (one which changed the entire course of human history.) the Islamic revolution of Rasu'uiian (S.A.W.) can, to all intent and purposes, be called a bloodless revolution.

Abu Bakr leads the Haj Group:

Until now the Haj had been performed by Arabs in accordance with the old pagan rites. Rasulullah (Saliallahu alaihi wa Sallam) sent Hadrat Abu Bakr (Rad.A.) at the head of three hundred pilgrims. He asked them to teach the people the correct method of performing Haj. After Abu Bakr (Rad.A.) had left, Rasulullah (Sallallahu alaihi wa Sallam) received revelation from Allah prohibiting pagans to enter the masjid at Makkah. Rasulullah (Sallallahu alaihi wa Sallam) asked 'Ali bin Abu Talib (R.A.) to follow Abu Bakr (Rad.A.) and make the new proclamation to all the people. They returned to Madinah along with the 300 Companions after the Haj.

Questions:

1. Discuss the events leading to the Conquest of Makkah and the Conquest itself.
2. Comment on the Speech given by Rasulullah (S.A.W.) after destroying the idols in the Kabah.
3. Summarise the section "Victory and after."
4. Discuss some of the small expeditions carried out to demolish the idols.
5. Point out the important lessons given in the speech at Tabuk.

THE FAREWELL PILGRIMAGE

The military expeditions were almost concluded with the Tabuk expedition. Within a year (after the expedition of Tabuk), the whole of Arabia was under complete Islamic Rule. Rasulullah (Sallallahu alaihi wa Sallam) remained in Madinah to receive deputations and people from the four corners of the Arabian Peninsula and to teach them Islam. As a result of. the revelation of the following chapter of the Noble Quran (afterltie conquesfTif Makkah) he became aware of the end of his mission:

> "When Allah's help and victory comes, and you see men entering the religion of Allah in companies; celebrate the praise of thy Rabb and ask His protection. Surely He is ever Returning (to mercy)." (Chapter. 110)

Until now he had not performed any obligatory Haj (i.e. after it was made obligatory in Islam). He war unable to attend the first compulsory Haj (in Islam) which took : . :.e in 9 A.H. for which he had sent Hadrat Abu Bakr (R.A.) as his deputy to lead the Haj.

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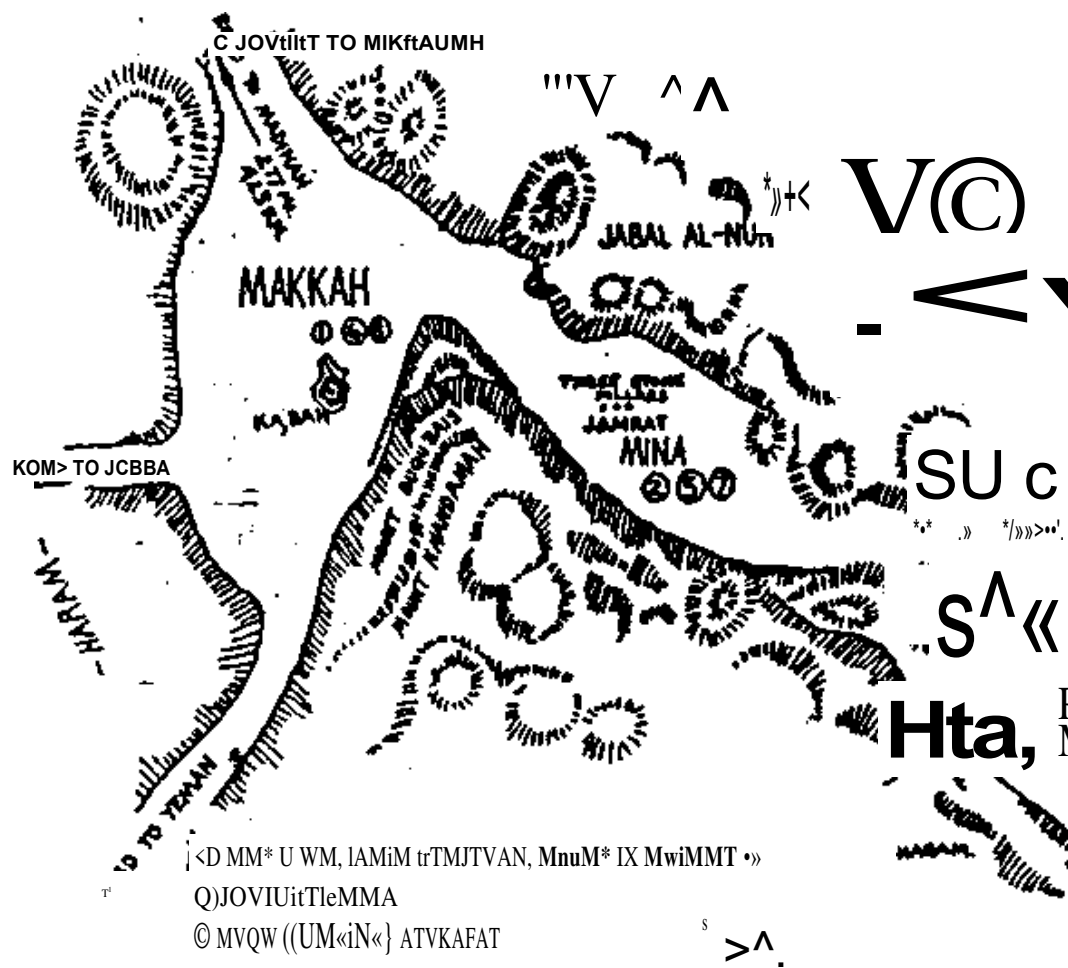
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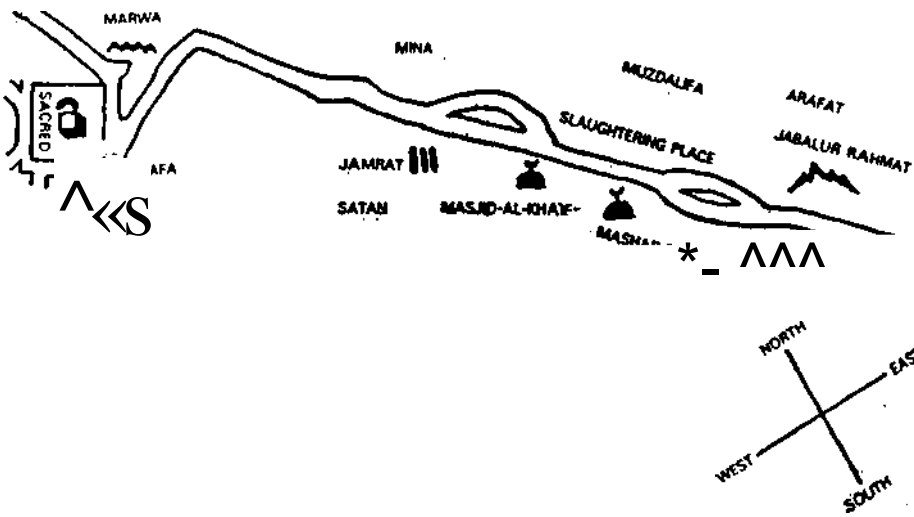
The Farewell haj of Rasulullah (S.A.W.)

Rasulullah (S.A.W.) only performed haj once after the hijrah. This was during the 10th year Hijri, (which incidently was the last year of his life). On this haj journey such things were seen which indicated that Nabi (S.A.W.) was about to take his leave from this world. Hence this haj has become known as the Hajjatul-Widaa. (the Farewell Haj). When Rasulullah (S.A.W.) initially announced his intention to proceed for haj thousands came forward with the same intention and these were the fortunate ones to accompany him. Whoever heard of it, expressed the desire to be with him. A large number of them had gathered in Madinah before the departure date. Many joined on the way. Some awaited him in Makkah and some even travelled directly to Arafaat to join the vast host of Sahaabah there. According to Lam'aat (the commentary on Abu Dawood), their total number reached one hundred and twenty-four thousand.

Rasulullah (S.A.W.) performed Zuhr salaah in Madinah on the 24, 25, or 2 of Zil-Qadah, and said Asr prayers at Zul-Hulaifa. On the next day about the time of Zuhr, Rasulullah (S.A.W.) performed ghusl for the ihraam. Then he donned the ihraam sheets, performed salaah in the masjid of Z Hulaifa and made niyyah for the ihraam of

Qaarin.

Here Rasulullah "(SAW.) also gave the Sahaabah (R.A.) the choice o putting on ihraam for Qiraan, Tamattu or Ifraad. Jibra'il (A.S.) came t him at night and said: This valley of Aqeeq Is a blessed one. Perform salaah here and put on ihraam for haj and umrah." Rasulullah (S.A.W chose to be a Qaarin.

Having performed salaah Rasui (S.A.W.) came from the masjid, mounted his she-camel and loudly recited the Labbaik. Many thought th he only started his ihraam at this moment. This is not so because it actually started in the masjid and there only those near to him heard his Talbiya (Labbaik). Sitting on the camel his voice

reached further.

From Zul-Hulaifa they proceeded and climbed tTie mountain of Baid near Zul Hulaifa. As we know it is mustahab for the haaji in ihraam recite the Talbiya aloud at every high place. Rasulullah (S.A.W therefore recited it here again.

The procession went in the direction of Makkah. Jibra'il (A.S.) appear and told Rasulullah (S.A.W.) to inform the companions that they shou recite the Talbiya loudly. This they did. When they reached the valley Rowhaa they performed salaah there and he said to them: "Seven Ambiya have performed salaah here". Then he told those Sahaab (R.A.), who had no animals to slaughter with them to enter Makka perform umrah and free themselves from

the ihraam.

Very near Makkah at the valley of Azraq Rasulullah (SAW.) said: "I see

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before me now that moment when Moosa (A.S.) passed this way for haj; fingers in the ears, loudly calling out the Labbaik." At Zee-Tuwa which is very near Makkah they spent the night. Then in the morning he performed ghusl once more for entrance into Makkah. Thereafter at the time of Dhuhaa on Sunday the 4th of Zil Haj he entered Makkah.

They went straight to the Masjidul Haram, kissed the Hajratul Aswad and started tawaaf. Tahiyatul Masjid salaah was not performed. After tawaaf they performed two rak'aah salaah at the Maqaami Ibrahim, reciting therein Surah Al Kaafiroon and Surah Ikhlaas. Kissing the Hajratul Aswad once more, they climbed the hill Safa until they could see the Ka'bah. Standing there, they prayed for a long while, reciting the tahmeed. They then walked between Safa and Marwa seven times. When they came to Marwa in the end Rasulullah (S.A.W.) commanded those without "hadee" (animals for slaughter) to free themselves from the ihraam. Then Rasulullah (S.A.W.) went to his residence and remained in Makkah for four more days.
On the morning of Zil Haj the 8th at the time of chaasth salaah he left for Mina. All the companions had now put on ihraam for haj and accompanied him to Mina where they performed five salaahs. Surah Mursalaat was revealed on the evening of this day. On the next day (Friday) after sunrise they proceeded to Arafaat, where some companions had erected a tent for Rasulullah (S.A.W.) at the Masjid Namirah. Rasululllah (S.A.W.) stayed in it for a short while and then mounted his camel Qaswa and went in the direction of the valley of Arafaat. There he delivered a long sermon.

Among the things he said were "0 people, perhaps you shall not see me again after this. After this we shall not meet again at this place..." After the sermon Bilaal (R.A.) was commanded to call aloud the Azaan and they performed Zuhr and Asr salaah at the time of Zuhr. After salaah Rasulullah (S.A.W.) went onto the plain of Arafaat on his camel and from then until Maghrib made duaa to Allah. During this period Ume Fazl (R.A.) wanted to find out if he was fasting or not. She sent a cup of milk and Rasul (S.A.W.) drank it sitting on his camel so that all could see that he was not fasting.
During this period also one of the Sahaabah (R.A.) fell from his camel and died. Rasulullah (S.A.W.) commanded that he be wrapped in his ihraam clothes for burial and said that on the day of Qiyaamah he shall be raised up still reciting the Talbiya.
During this period a group from Najd arrived and one of them asked Rasulullah (S.A.W.): "What is haj?" Rasul (S.A.W.) commanded someone to proclaim aloud that haj means to stop over at Arafaat for a time. "Whoever arrives here before daybreak on the 10th of Zil Haj has performed haj." (Abu Dawood).

Rasulullah (S.A.W.) prayed until the time of Maghrib for the forgiveness

of his ummah with many tears and much humility. Allah promised to forgive all sins except injustice. Then he again begged: "O Allah, Thou can forgive that too; and of Thy own accord can Thou right the wrongs done against the unjustly treated ones; and Thou can forgive the unjust." During this period was revealed the verse:

Today have I perfected your Deen for you and have

completed My favours upon you. And I am well pleased with Al-Islam as your Deen".

When this verse was revealed, the weight of revelation became so gre that the camel could not bear it and had to sit down. After suns Rasulullah (S.A.W.) left Arafaat before performing Maghrib salaah. On t part of the journey the came! moved at a very fast pace as if to sh exceeding happiness and Rasulullah (S.A.W.) had to hold her ba Whenever they ascended some hill, he held the reins loosely but as so as level ground appeared he held the reins tight.

Usaama bin Zaid (R.A.) travelled with Rasulullah (S.A.W.) on the sa camel on this part of the journey. Near Muzdalifah Rasulullah (S.A.W descended from his camel in order to pass water. Afterwards Usaama (R. poured the water for him to perform wudhu. (Later it became a fixed ha of Ibn Umar (R.A.) that whenever he reached this place during haj, descended to make wudhu, pointing out that Rasulullah (S.A.W.) ma wudhu there.) Having made wudhu, Usaama (R.A.) reminded Rasulul (S.A.W.) about Maghrib salaah but he replied: "Let us proceed and s Maghrib prayer at Muzdalifah." When they reached Muzdalifah, Rasulul (S.A.W.) once more performed wudhu and said Maghrib and Esha praye together. After salaah he remained busy with duaa. According to so reports, Allah accepted his plea on behalf of the unjust ones here too.

On this same night he sent the women, children and the aged ones ahe to Mina because he feared that they would find great difficulty in travelli with the vast crowd. He remained with the rest of the companions till t next morning. They said Fajr salaah and left Muzdalifah for Mina before t sun rose. This time Usaama (R.A.) had taken his place among those w walked and Fadhl bin Abbaas (R.A.) sat with Rasulullah (S.A.W.) on t camel. Fadhl (R.A.) was still a very young man. On the way a young came to ask Rasulullah (S.A.W.) a question about haj badl on behalf of h father. Fadhl (R.A.) looked at the girl and Rasulullah (S.A.W.) with blessed hand turned his face away from her, so that he should not look this "strange" woman, and said: "Today is such a day, that whoev controls his eyes, his ears and his tongue against sin; shall be forgiven." Along the road Fadhl (R.A.) picked up the stones Rasulullah (S.A.W required People came to ask numerous questions which were answere One person asked: "O Rasulullah (S.A.W.) my mother has become ve old and weak. Even if we should tie her on the back of a camel, we fe death will overtake her. Can I perform haj on her

behalf?" Rasulullah (S.A.W.) replied: "If your mother had an outstanding debt, would you carry the burden of settling it?" The man said: "Certainly" Rasulullah (S.A.W.) then went on: "So also should you take haj." Soon the procession passed Wadi Muhassar. This was the place where Allah destroyed Abraha and his forces who came with a mighty army and elephants to destroy the Ka'bah. As they passed through this valley Rasulullah (S.A.W.) drove his camel through it with haste, so as to pass quickly through a place where the wrath of Allah had once descended just as he did during the Tabuk Expedition. On arrival at Mina on the morning of the 10th Zil Haj they proceeded straight to the Jamaratul Uqba and threw seven stones at it. The Talbiya which was recited up to this moment from the time ihraam was put on, was now stopped.

Rasulullah (S.A.W.) then went to his tent (where he was to remain for the following two days) and gave another lengthy sermon. In it many things were explained and such things said as are normally said at a time of farewell.
Thereafter Rasulullah (S.A.W.) went to the Man'har where animals are slaughtered and for every year of his 63 years of life he slaughtered a camel. Of these, six or seven came forward of their own accord as if eager to be slaughtered in Allah's way. Apart from these Ali (R.A.) slaughtered the rest to complete one hundred camels. Thereafter an announcement was made that whoever desired could take pieces of meat to eat. Rasulullah (S.A.W.) then commanded Ali (R.A.) to cut a piece of meat from each of the slaughtered animals and boil it together in one pot. This was done, and Rasulullah (S.A.W.) ate from this gravy. Rasulullah (S.A.W.) also slaughtered a cow on behalf of the women of his household.

After this, Ma'mar (R.A.) or Kharash (R.A.) was called to cut the hair of Rasulullah (S.A.W.). The head was shaved and the nails trimmed, Having cut his hair Rasulullah (S.A.W.) took off his ihraam clothes, applied scent to himself and put on his usual clothes.
Many people *same* to ask questions on haj. On this day four things are to be done, viz throwing stones at the Jamaratul Uqba, Qurbani, cutting of the hair and tawaaf. These are to be performed in the prescribed order. Some Sahaabah (R.A.) made mistakes in not maintaining the correct order. They came to Rasulullah (S.A.W.) and explained and to almost all of them he said that not having stuck to the correct order was no sin. "Sin is to attack the honour and respect of a Muslim."
At the time of Zohr salaah Rasulullah (S.A.W.) left with his procession [or Makkah to perfrom Tawaafuz-Ziyaarah. He performed Zohr salaah in Makkah after tawaaf and then returned to Mina. He also visited the Bi'r Zam-Zam and drank to his fill.
According to some reports he drew the water himself and according to other reports he is said not to have done so. Rasulullah (S.A.W.) drank

the Zam-Zam while standing Then Rasulullah (S.A.W.) performed s
between Safa and Marwa.

Returning to Mina Rasulullah (S.A.W.) remained there for three days
threw stones at the Jamaraat daily after Zawaal. Some reports also say
he went for tawaaf to the Baitullah every night. Many sermons were
delivered at Mina. Once again there appeared these kind of farewell w
"Perhaps I shall not again meet you here in future."
Surah Nasr (Iza jaa'a Nasrullahi) was revealed. Some reports say it
already revealed in Madinah before this time. After this revelation R
(S.A.W.) used to say that in this chapter he was given news of his co
death. On Tuesday 13th of Zil Haj, after having thrown the last Jama
they left Mina for Makkah. Outside Makkah at Muhassab Rasulu
(S.A.W.) slave Abu Raafi (R.A.) had erected a tent and here Rasul
(S.A.W.) stopped to spend the night. Here he performed Zuhr,
Maghrib and Esha. Then he rested for a while. This was the I >lace w
(in the 6th year of Islam) the Infidels of Makkah had made an agree
among themselves to boycott the Muslims and the Banu Hashim totally.
After resting for a while Rasulullah (S.A.W.) led his companions fo
farewell tawaaf. On this evening too he sent Aa'isha (R.A.) with her br
Abdur Rahmaan (R.A.) for an umrah to Tan'eem. When they had do
and returned to Muhassab, the command was given for the retu
Madinah.
They spent the night at Zul Hulaifa. After performing Fajr salaah they
entered Madinah by way of Maaras while reading this duaa: "We return
seeking repentance and worshipping Allah while we indeed praise our
Rabb. After the haj Rasulullah (S.A.W.) lived for 2 months before he
passed away. Abu Bakr (R.A.) became the first Khalifa.

THE HISTORICAL SERMON:

On the 8th Dhul Hijjah Rasulullah (S.A.W.) left with his companions for
and passed the night there, and on the 9th, after the morning praye
proceeded to 'Arafat where he delivered the following celebrated addre
All praise be to Allah. We glorify Him and seek His help and par
and we turn to Him. We take refuge in Allah from the evils of ourse
and from the evil consequences of our deeds. There is none to
him astray whom Allah guides aright, and there is none to guide
aright whom He leads astray. I bear witness that there is no goo
Allah alone; having no partner with Him, and I bear witness
Muhammad is His bondman and His Messenger. I admonish yo
bondmen of Allah! to fear Allah and I urge you to His obedience
open the speech with that which is g

.
Ye people! Listen to my words: I will deliver a message to you
know not whether, after this year, I shall ever be amongst you ner

again. O people! Verily your blood, your property and your honour are as sacred and inviolable until you appear before your Sustainer as this day and this month is sacred for all. Verily you will meet your Sustainer and you will be held answerable for your actions. Have I not conveyed the message? O Allah! Be my witnesses.
He who has any trust with him he should restore it to the person who deposited it with him.

Beware, no one committing a crime is responsible for it but he himself. Neither is the son responsible for the crime of his father, nor the father responsible for the crime of his son.
0 people! Listen to my words and understand them. You must know that each Muslim is the brother of the other.and they form one brotherhood. Nothing of his brother is lawful for a Muslim expect what he himself allows willingly. So you should not oppress one another. 0 Allah! have I not conveyed the message?
Behold! all practices of paganism and ignorance are now under my feet. The blood-revenges of the days of Ignorance are remitted. The first claim on blood I abolish is that of Ibn Rabi'ah Ibn Harith who was nursed in the tribe of Sa'd and whom Hudhayl killed. Usury is forbidden, but you will be entitled to recover your principal. Wrong not and you will not be wronged. Allah has decreed that there should be no usury and I make a beginning by remitting the amount of interest which 'Abbas b. 'Abd al-Muttalib has to receive. Verily it is remitted entirely.

0 people! fear Allah concerning women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by the words of Allah! Verily you have got certain rights over your women and your women have certain rights over you. It is incumbent upon them to honour their conjugal rights and not to commit acts of impropriety which, if they do, you have authority to chastise them, yet not severely. If your wives refrain from impropriety and are faithful to you, clothe and feed them suitably.
Behold! Lay injunctions upon women but kindly. 0 people! Listen and obey even though a mangled Abyssinian slave is your amir, if he executes [the ordinances of] the Book of Allah among you. 0 people! Verily Allah has ordained to every man the share of his inheritance. The child belongs to the marriage-bed and the violator of wedlock shall be stoned. He who attributes his ancestry to other than his father or claims his clientship to other than his master, the curse of Allah, that of the angels, and of the people be upon him. Allah will accept from him neither repentence nor righteousness.

0 people! Verily the Satan is disappointed at being ever worshipped in 'his land of yours, but he can be obeyed in anything short of worship and he will be pleased in matters you may be disposed to think of little account, so beware of him in your matters of Deen.

Verily, I have left amongst you the Book of Allah and the Sunnah of His Rasul which if you hold fast, you shall never go astray.
"And if you were asked about me, what would you say?" They replied: "We bear witness that you have conveyed the message, and discharged your duty."
Rasulullah (S.A.W.) addressed the assembly again on Friday, Dhul Hijjah 10 A.M. and besides some of the important points of the previous address, he threw a good deal of light on some new questions. As usual, he opened his oration praising Allah and expressing his gratitude to Him.
0 people! Verily the intercalation (of a prohibited month) aggravates infidelity. Thereby the unbelievers are led to wrong. For they make it lawful one year and forbid it in another year to be in conformity with the number [of months] which Allah declared unlawful so they consider violable that which Allah declared to be inviolable and they consider inviolable what Allah declared to be violable.
Verily the time has revolved in its own way from the day when the heavens and the earth were created. The number of months to Allah is twelve of which four are sacred; three are consecutive - Dhul Qa'dah, Dhul Hijjah, and Muharram, and Rajab.

0 people! Do you know what day it is, what territory it is, what month it is?
To this the people answered: The day is the day of sacrifice; and the territory is the sacred territory, the month is the sacred month. At each reply Rasulullah (S.A.W) said:
So I apprise you that your lives, your property and your honour must be as sacred to one another as this sacred day, in this sacred month, in this sacred town.
And your slaves! See that you feed them with such food as you eat yourselves; and clothe them with the clothes that you yourselves wear. And if they commit a fault which you are not inclined to forgive, then part with them for they are the servants of Allah and are not lo be chastised.

Behold! Listen to me. Worship your Rabb; offer prayers five times a day observe fast in the month of Ramadan; make pilgrimage to the House (Ka'bah); pay readily the Zakat (poor-rate) on your property and obey whatever I command you, only then will you get into heaven. Let him wh present convey it unto him who is absent. For happily, many people to whom the message is conveyed may be more mindful of it than the audience."
Rasulullah (S.A.W.) picked up the thread of his oration on the next day added.

O people! Verily your Rabb is one and your father is one. All of you bel one ancestry of Adani anu Adam was created out of clay There superiority for an Arab over a non-Arab and tor a non-Arab

over an Arab; nor for the white over the black nor for the black over the white except in piety. 'Verily the noblest among you is he who is the most pious".

Behold, the nearer ones of you should convey the message to the remoter ones. I have conveyed the message.

Then looking up to the heaven, he said:

"O Allah! Have I delivered the message and discharged my duty?"

"Yes", cried all the people crowding round him, "Yes, verily you have."

"0 Rabb! 1 beseech Thee bear Thou witness unto it."

And v.ith ihese words, Rasulullah (S.A.W.) concluded his address.

He alighted from his camel and offered the noon and afternoon prayers together. It was at this time that the verse regarding the completion of religion was revealed to him:

> "This day I have perfected for you your faith, And completed My favour upon you, And I am well-pleased with al-Islam as your Deen".

Rasulullah (S.A.W.) immediately recited this verse to all those who were present on this occasion. The Muslims were happy on receiving this information, but Abu Bakr (R.A.) was sad as he perceived in it a clear indication of the departure of Rasul (S.A.W.) (peace and blessings of Allah be upon him) to his eternal abode.

Afterwards Rasulullah (Sallallahu alaihi wa Sallam) asked Hadrat Bilal to call Adhan and then offered Zuhar and 'Asr Salats (together) with congregation. After offering the Salats he remained busy in the remembrance of Allah and prayers (Du'a) and left Mina for Muzdahlifah after Sunset. At Muzdalifah he offered Maghrib and Isha Salats (together) in congregation. After offering Salats he took rest until Fajar time. According to scholars of Hadith, this is the only night in which Rasulullah (Sallallahu alaihi wa Sallam) did not offer Tahajjud Salat. In the morning of 10th Dhul Hijjah he left Muzdalifah after Fajr Salat (but before sunset) and reached Mina where he first threw pebbles on the Jamarat and then offered sacrifice. Afterwards he came to Makkah, performed "Tawaf" and drank the water of zam zam. After the performance of "Tawaf" he returned to Mina and stayed there until 12th of Dhul Hijjah. On 13th of Dhul Hijjah he came to the valley of Muhsab and took some rest, then came back to Makkah, performed the last "Tawaf" and left Makkah for Madinah on 14th of Dhul Hijjah.

THE FAREWELL ADDRESS AND AFTER

The farewell address by Rasulullah (S.A.W.) is not only remarkable for its eloquence, but also for its sublime message for the whole of mankind. The world has not been able to lay down better principles of ethics than those enunciated in it. Every word of it breathes a spirit of magnanimity and aims at establishing righteousness and fair dealings among men on a workable basis. It establishes brotherhood among Muslims irrespective of the divergences of their geographical, racial and ethical backgrounds and puts finishing touches to a social order,

perfectly free from oppression and injustice:
Muhammad (peace be upon him) was happy. His mind was at pea
had completed the pilgrimage and established a Deeni practice in i
form, free from all taints of paganism. He had delivered the messag
sums up beautifully the fundamentals of Islam and the responsib
which fall upon the shoulders of Muslims as the standard-bearers
Divine faith. "Rasulullah (SAW.)", observes Ibn Hisham, "comple
Hajj and showed the people the rites and ceremonies which are e
and taught them what Allah had made incumbent upon them with re
pilgrimage, (the Makame-Ibrahim, the throwing of stone
circumambulation of the House, and what He had permitted and fo
in this connection). It was the pilgrimage of message and proclamat
that of the Farewell also, since it was the last Hajj which Rasulullah (
performed in his life."

After the Farewell Pilgrimage, the concourse broke and retur
Madinah. Rasulullah (Sallallahu alaihi wa Sallam) accompanied his
their homeward journey and reached the city of Madinah at the end
Hijjah.

He had no doubt realized that he would soon be called back to his h
abode, but he was not disheartened or dismayed. He was entruste
heavy responsibility by Allah and he was therefore very anxious to
every moment of his sacred life in the discharge of it. The idea
rapidly approaching death did not drop his spirit; instead it provid
with an incentive to complete the work assigned to him, so that
should be left undone before he presented himself to his Rabb.

Rasulullah (Sallallahu alaihi wa Sallam) spent most of his time in Ma
the last year of his life. He settled the organization of the provinces a
communities which had adopted Islam and became the component
the Muslims state. Officers were sent to the provinces and to variou
for the purpose of teaching the people the precepts and practices c
administering justice according to the Quran and the Sunnah and c
zakaat.

Now that the Arabs had accepted Islam, he turned his attention
Syria, Egypt and Abyssinia. These countries and in fact the whole w
to receive the message of Islam. Arrangements were made
delegations to these countries.

Questions:

1. Write an essay on the Conquest of Makkah
2. Discuss each sentence of the Historical Sermon.

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Illness

Rasulullah (Sallallahu alaihi wa Sallam) was up till now in good health and had performed all his duties with zeal and fervour; leading prayers, issuing despatches; appointing governors; and arranging administration throughout Arabia. He, however, became indisposed during the middle of Safar, 11 A.H. after his return from Makkah. The poison which had been given to him by a Jewess at Khaibar and which had slowly penetrated into his system, began to show its effects and his health deteriorated with alarming rapidity.

Rasulullah (Sallallahu alaihi wa Sallam) had bid farewell to his people at Makkah but his mind was occupied with the thought that he had not prayed for the martyrs of Uhud and therefore he turned his steps to their graves. There, standing besides the graves of his brave and faithful companions, he prayed and with such earnestness that although they were now buried for eight long years, one would have thought that a departing soul was bidding farewell to living persons. Then he went to the pulpit and said:

"I am to precede you and I have been made a witness upon you. By Allah, you will meet me at the "Fountain" very soon. I have been given the keys of the worldly treasures; By Allah, I do not fear that you will turn polytheists after me. But I do fear that you may strike one another's neck for the acquisition of worldly riches."

On the 8th of Safar he went to Baqi al-Gharaqad in the middle of the night and prayed for the dead. He then returned to his wife Maimunah (R.A.)'s apartment. The fever became violent and the pain increased considerably. He bore all these sufferings with remarkable calmness and serenity. He led the prayers in the masjid as long as his health allowed but he could not continue as his health was failing alarmingly. One day water had to be poured over his head before he could come out and he had a bandage round his head to relieve the headache. He called his wives and said: "You see that I am very sick. I am not able to visit you in turn. If it be pleasing unto you, I may be permitted to stay in the apartment of 'A'ishah".

They all agreed and he walked with the support of 'Ali and 'Abbas (Allah be pleased with them) to her apartment. Abu Bakr (R.A.) was commanded by Rasulullah (Sallallahu alaihi wa Sallam) to lead the prayer during his illness. 'A'ishah (R.A.) suggested to her husband that her father should be relieved of this for he had a tender heart and might burst into tears while reciting the Noble buran.

Rasulullah (Sallallahu alaihi wa Sallam) insisted on his continuing to officiate for him so that Abu Bakr (R.A.) continued to lead the prayers.

On Thursday he again asked his family to pour water over him. Refreshed by the bath he felt relieved and went forth to the masjid supported by 'Ali (R.A.) and 'Abbas (R.A.), to offer his Zohr prayer. A the conclusion of the prayer he seated himself upon the pulpit and addressed the people around him:

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There is a servant whose Rabb has given him an option between this life and that which is nigh unto the Rabb, and the servant has chosen the latter.

Abu Bakr (R.A.) recognised what Muhammad (peace be upon him) really meant and tears filled his eyes at the idea that soon Rasulullah (S.A.W.) would be no more among them.

Then Rasulullah (Sallallahu alaihi wa Sallam)) said:

There is none more bountiful to us for his unwavering loyalty and devotion and for his sacrifice of wealth than Abu Bakr (R.A.). If I were to choose a bosom friend it would be he: but Islam has made a closer brotherhood among us all.

The fact is that your companion is the fr.nd of Allah. Let every door that leads into the masjid be closed, except the door of Abu Bakr (R.A.).

0 people! It has reached me that you are afraid of the approaching death of your Rasul. Has any previous Rasul lived for ever among those to whom he was sent? So think not that I would ever live among you?

Behold, I am about to go to my Rabb. You too will go sooner or later. I instruct you to do good to the first Muhaajirs ancJ I recommended the Muhaajirs to do good among themselves.

Verily Allah, the Exalted says:

> "By the token of time, Verily man is in a state of loss, except those who believe and do righteous works, and enjoin upon each other towards tri'.h and enjoin upon each other endurance." (103:1-3)

Verily, the affairs take their course according to the Will of Allah. Del dispensation should not in any way urge you to be impptic rv in dem Allah the Mighty and the Great does not submit to the haste of anyb He who contends with Allah - Allah overpowers him. He who tries to fast and loose with Allah, he is outwitted by Him. In the near future, i get power in the world, then do not spread mischief on earth and do cut off your blood relations. I instruct you to do good to the Ansaar. are those who provided facilities for the promotion of the faith. So should behave well unto them. Did they not provide accommodatio you in their homes? Did they not give you preference over themse while they were confronted with poverty?

The number of believers would increase, but the Ansar would decrease

to ihe extent that they would be among men as salt in the food. They are my family and with them I found shelter.
3y Him in Whose Hand is my life, verily I love you. The Muhaajirs have acquitted themselves creditably of the responsibility that fell upon them and now there remains what you have to do.
So he who from among you who occupies a position of responsibility and is powerful enough to do harm or good to the people, he should fully acknowledge and appreciate the favour that has been shown by these benefactors and should overlook their faults.

Verily do not give preference to yourselves over them. Beware, he who is anxious to come to the 'Fountain' along with me tomorrow should hold his tongue and restrain his hands. 0 people! Verily sins deprive people of blessings and bring about changes in their lot. When people are good, their rulers do good to them and when the people are wrongdoers their rulers oppress them.
There may be some amongst you whom I owe anything. I am, after all a human being. So if there is any man whose honour I have injured, here I am to answer for it.
If I have done any injury to the skin of anybody, here is my skin; he can take his recompense. If I owe aught to anyone here is my property; he may take it.
Know that among you the most faithful to me is the one who has such a claim against me and then he either takes it from me or absolves me so that I meet my Rabb after I have been absolved. Nobody should say: "I fear enmity and grudge of the Rasul of Allah." I nurse no grudge towards anyone. These are things which are alien to my nature and temperament. I abhor them.

Rasulullah (Sallallahu alaihi wa Sallam) received the news that there was some grumbling in certain quaters about the appointment of Usamah (R.A.) to the post of the commander of the intended expedition to Syria. He summoned the people in question and addressed them in the following words:
"0 people! What is this which has reached my ears, that some amongst you murmur against my appointing Usamah *as* the commander? Now if you criticise my appointing Usamah as amir, [it is not a new thing for] you have indeed criticised my appointing his father [Zayd] as amir before him. And I swear-by the Rabb, that he was verily well-fitted for the command, and that his son after him is well-fitted also. Truly, Usamah is one of the men most dearly loved by me, as his father was. They both are indeed loved by me."

One day, he said to his Companions around him. Come here, I will cause you to write something so that you may never 'all into error. Upon this some of those present said: "Rasulullah (S.A.W.) is suffering from acute pain and you have the Qur'an with you: the Book of Allah is sufficient unto us." Others, however, wanted the

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writing to be made. When Muhammad (peace be upon him) saw them debating over it, he was perturbed and ordered them to go away and lea him alone. Muhammad (peace be upon him) had a great love for his daughter Fatimah (may Allah be pleased with her). She visited her depa father very frequently and received his blessings and love. On one suc occasion he whispered to her and she began to weep. Then he again whispered to her and she laughed.

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'A'ishah (R.A.) questioned her after Rasulullah's (S.A.W.) death, abou this weeping and laughing to which Fatimah (R.A.) replied: "The first time, he disclosed to me that he would not recover from his illness and I wept. The second time he revealed that I would be the first of the family to join him and that made me laugh."

The sickness of Rasulullah (S.A.W.) on the Saturday night assumed a serious turn. Fever rose to such a pitch that the hand could hardly be placed upon his body owing to the burning heat. He was so ill, yet he was still busy calling people to the path of righteousness. Turning to the women who sat close by he said: 'O Fatimah! my daughter and thou Safiyyah, my aunt! Work ye out that which shall please the Rabb. For verily I have no power with Him to save you in any way."

Even in this hour of illness, when he had grown very weak, his mind was alert and perceived all that went on around him. Some of the women, who had been in exile in Abyssinia mentioned about the cathedral of Maria and of the wonderful picture on its walls. Overhearing it, Rasulullah (S.A.W.) (may peace and blessings of Allah be upon him) was displeased and remarked:

"These are the people who, when a saint among them dies, build over his tomb a place of worship and they adorn it with his pictures - in the eyes of the Rabb, the worst part of all creation."

He then raised his hand in prayer and said:

"O Rabb! Let my grave not be adopted as an idol. Allah has cursed the people who have turned the graves of their Ambiyaa into places of worship."

Meanwhile it occurred to him that he had given to 'A'ishah (R.A.) some gold coins. He desired that these should be given at once in charity to the needy, as he did not like to meet his Rabb when he had some material wealth in his possession.

The Last Day

The last night of Muhammad's (S.A.W.) life, was the 11th of Rabi'al-Aw 11 A.H. He was overheard praying constantly to his Rabb for His bless The morning brought him some relief. Fever and pain had some abated, and there was some recovery of strength. He moved the curta his apartment and saw the Muslims offering their prayers in the Masjid Abu Bakr (R.A.) as their leader.

Having paused thus for a moment at the door of his apartment, Rasulullah (Sallallahu alaihi wa Sallam), supported by a companion, walked slowly to the place where Abu Bakr (R.A.) stood. People made way for him, as he advanced. Abu Bakr (R.A.) heard the rustle and guessing the cause; stepped backward to vacate the leader's place; but Rasulullah (Sallallahu alaihi wa Sallam) asked him by motion of his hand to keep on leading the prayer. When he had finished, Muhammad (peace be upon him) sat on the step of the pulpit and addressed once more his devoted followers:

"By the Rabb! As for myself, I have not made lawful anything except that which Allah has declared lawful; nor have I prohibited aught but that which Allah has forbidden".

This is the last occasion where he appeared in public. Muslims were happy that Rasulullah (Sallallahu alaihi wa Sallam) had recovered and assumed that there was no danger to his life. Usamah (R.A.) came to Rasulullah (S.A.W.) and asked his permission to proceed with his army to Syria, Abu Bakr (R.A.) greeted Rasulullah (Sallallahu alaihi wa Sallam) on his recovery and sought his permission to go out of Madinah to see his wife at al-Sunah. 'AN (R.A.) told the eager crowd that Rasulullah (Sallallahu alaihi wa Sallam) had recovered and there was no cause "for worry. The-people, therefore, dispersed well pleased and happy at this news.
Muhammad (peace be upon him), however, seemed quite exhausted and returned to the apartment of 'A'ishah (R.A.). As the day advanced his strength failed rapidly. 'A'ishah (R.A.), seeing him to be too weak, raised his head from the pillow and laid it tenderly in her lap. She moistened his forehead with a damp cloth. His fever was very high. Rasulullah (Sallallahu alaihi wa Sallam) remained calm and forbearing. He had resigned himself to the Will of Allah and repeated these words again and again:

> "In the company of those on whom is the Grace of Allah."
> (4:69)

He felt as if he was drifting towards the irresistible end. But as ever, he was without fear. He did not, for a moment, lose his courage. He constantly called his Master to help him: "O Rabb! I beseech Thee assist me in the agony of death". At this juncture 'Abd ur-Rahman (R.A.), the brother of 'A'ishah (R.A.), entered with a green twig in his hand. Seeing that his eyes rested on it, and knowing it to be such as he liked, she asked whether he would like to have it. He signified assent. Chewing it a little to make it soft and pliable, she placed it in his hand. This pleased him. He brushed his teeth energetically and then put it down.

Rasulullah (S.A.W.) Breathes his Last

His strength now rapidly sank and he was heard saying:

"Rabb! grant me pardon; and join me to the companionship on high."
Then at intervals he uttered these words:
'The most exalted companionship on high."
He also murmured admonition:
"Prayer and the persons who have been entrusted to your care."
This he repeated several times. Then after a pause of silence, his strength ebbed back. His eyes opened widely and he said clearly:
"Rabb! blessed is the companionship on high."
Then his limbs relaxed. His head fell back in 'A'ishah's (R.A.) lap. She fixed her eyes upon him anxiously, hopefully to get a response from him but she found to her great sorrow that the faint suggestion of a smile which relaxed her husband's lips did not belong to this world. Muhammad (peace and blessings of Allah be upon him), after having rendered his obligations towards his earthly companions, had now returned to the companionship of the One on high. It was Monday, the twelfth of Rabi'al-Awwal 11.A.H. that he left for his heavenly abode, at the age sixty-three:
May the Rabb shower His choicest blessings on him, his family and his companions!
So ended a life consecrated from first to last, to the service of Allah and humanity.

The Companions' Concern over Rasulullah's (S.A.W.) Death

The news of Rasulullah(S.A.W.)'s death spread to all corners of the city. Consternation and fear blazed through the ranks of the people who had just seen their -master alive. Some wept bitterly; some were struck dumb; some disbelieved the news and held that it wae only a swoon. Even 'Umar (R.A.) in the state of agony, overlooked that Rasul (S.A.W.) was a mortal and death was, therefore, a natural phenomenon with him.
It was an unusual scene, an extraordinary situation. Muhammad (peace be upon him) had never in any manner or by any suggestion direct or indirect given any indication that he was immortal. ^~ the contrary, he had emphasised his mortality time and agai; His followers, however, who had received a heavenly life by his tea<-i..ngs, who had developed the consciousness of Allah in full glory through him, and had constantly witnessed the manifestations of Divine help, mercy and power in his words and actions, could not look upon him as a mere human being. They could not associate their master with anything mortal. It was indeed painful for them to imagine that the man who had brought them out of darkness and superstition into light *:.'rt* wisdom; who had changed their lives from gross materialism t^ sublime spirituality, was no longer within their reach to guide them Such a feeling was quite natural.
'Umar (R.A.) stood in the throng with his sword unsheathed and announced that anybody who dared say tJrat Muhammad (may the

peace and blessings of Allah be upon him) was dead, would do so at the cost of his life.

Abu Bakr (R.A.) Handles the Situation

Passing through the masjid and disregarding the crowds which pressed about him, Abu Bakr (R.A.) walked onward into the apartment of 'A'ishah (R.A.). He did not say anything but lifted the Yamani mantle which had covered the face of Rasulullah (Sallallahy alaihi wa Sallam). For a moment he looked sadly at the finely drawn features of his great and illustrious friend. Then he knelt beside him and kissed the broad forehead, and said: "Sweet you were in life and sweet too in death. Yes, you are dead." He continued, "Alas! my friend, my chosen one, dearer than father and mother to me! you have tasted the death which Allah had decreed; a second death will never overtake you".

Gently putting down his head upon the pillow, he stooped again and kissed the face; then replaced the covering and withdrew. He went out and became aware of the tumult outside Rasulullah (S.A.W.)'s chamber. He hurried towards It and heard 'Umar's (R.A.) voice reiterating that Muhammad (S.A.W.) was not dead. Abu Bakr (R.A.) tried to silence him, but it was no use. He would not listen to him. He, therefore, left him to himself and moved towards the people who thronged around him. He addressed them in his natural calm and soft measured tone:
Has not the Almighty revealed this verse unto His Rasul saying. Verily thou shall die, and they shall die.' (30:30) And Again:

> 'And Muhammad is naught but a Rasul; Rasul's have surely passed away before him. Will ye then, if he dieth or be slain, turn round on your heels.' (3:144)

Let him who worshipped Muhammad know that Muhammad (peace and blessings of Allah be upon him) is dead; but whosoever worshipped Allah, let him know that Allah is alive, and He shall never die.
The short sermon had a very salutary effect upon the assembly and it brought solace to the wounded hearts of the Muslims in this unbearably sad bereavement. They submitted with a cheerful resignation to the Will of Allah with an understanding that like all other mortals Rasulullah (Saliallahu alaihi wa Sallam) had also left this earthly abode. They felt that the Quranic verse which Abu Bakr (R.A.) hao recited before them was squarely applicable to the situation, as if it had been revealed just then on that occasion

BURIAL

'Ali (R.A.) and 'Abbas (R.A.) and some other members of the Rasut's

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(S.A.W.) family bathed his body. It was wrapped in three coverings a laid in 'A'ishah (R.A.)'s apartment. People were allowed to catch the la glimpse of their benefactor's face and say the funeral prayers. Ea group did that and moved on. This went on the whole day long. When t time for burial approached, it was discovered that no one had a clear id where Rasulullah (Sallallahu alaihi wa Sallam) should be laid to re Some were in favour of burying him in the masjid, while others wanted btiry him afong with his Companions. Abu Bakr (R.A.) solved the proble by announcing: "I heard Rasulullah (S.A.W.) say, 'No Nabi dies but he buried where he dies.' So the bed on which he died was removed and grave waa dug there. The sacred body was lowered In the grave 'Ath(R.A.), Usamah and Al-Fadl. A vault of unbaked bricks was built ov it and the rest was filled in with gravel and sand.

May Allah shower upon him the choicest of His blessings and favours!

Questions:

1. Describe the last illness of Rasulullah (S.A.W.) and the consequence his passing away.
2. Relate how Abu Bakr (R.A.) became first Khalif

The Description of the Nabi (Sallallahu alaihi wa Sallam) and the Companions in the Books (Revealed) Before the Qur'an

Hadrat 'Ata bin Yasar (Radialiahu 'Anhu) said that he met 'Abdullah 'Amr bin al-'As (Radialiahu 'Anhuma) and requested him, 'Tell me t qualities of Rasulullah (Sallallahu alaihi wa Sallam) described in the Taura He said, "Well, By Allah! He was mentioned in the Taurah with the sa attributes as has been mentioned in the Noble Qur'an: 0 Rasul! Surely, have sent thee as a Witness and a Bearer of Glad Tidings, a Warner, and protector for the unlettered people. Thou art my servant ('Abd) and Rasul. I have named thee 'al-Mutawakkil' (i.e. the one who has full trus Allah). He is neither harsh nor rough (in treatment), nor clamours in t markets. He does not retaliate for evil with evil rather he pardons a forgives. He will not die until he set aright the crooked way (religion) a people declare (their faith in) 'La ilaha illallah' (none is worthy of wors besides Allah) due to which closed eyes are opened, deaf ears start listen, and unattentive hearts (which are covered with a thick veil) beco attentive."

Wahab bin Munabbih (R.A.) narrated, "Allah revealed to Nabi Dawo (A.S.) in the Zabur (Psalms): '0 Dawood certainly a prophet will come so after you, whose name will be Ahmed and Muhammad. He win

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be truthful, and will be the leader. I will never be annoyed with him; nor will he make Me annoyed. I have forgiven in advance all of his slippings (committed) in the past and (also) those to come. Mercy has descended upon his Ummah (people). I have bestowed upon his Ummah the same reward for offering the optional worship (Nawafil) which was given to the Ambiyaa (for their optional worship); and have made such worships obligatory (Fara'id) for them which were made obligatory for the Ambiyaa and the Rasul. They (i.e. the people of Rasulullah Sallallahu alaihi wa Sallam) will come to me on the Day of Judgment in such a condition that their light will be similar to the light of the Ambiyaa's. Allah continued to reveal: '0 Dawood I have excelled Muhammad and his Ummah (People) to all the Ummahs (peoples)".

Said bin Abi Hilal quoted Hadrat 'Abdullah bin 'Amr (Radialiahu 'Anhu) who requested Hadrat Ka'b (Radialiahu 'Anhu) to tell him the qualities of Hadrat Muhammad (Sallallahu alaihi wa Sallam) and his Ummah". Hadrat Ka'b (Radialiahu 'Anhu) said, "I find them with these qualities in the Book of Allah: 'Surely Ahmed and his Ummah (people) praise Allah in all circumstances - whether good or bad; they acknowledge Allah's Greatness on every height (i.e. whenever they climb a mountain or high place they say Takbir- Allahu Akbar - Allah is the Greatest: and they glorify Allah on every resting place. Their call (i.e. the Adhan) resounds through the heavens; and their hymns (and supplications) echo like the bees humming over a stone. They stand in Salat (obligatory prayers) in rows similar to the rows of the angels: and stand in battle (for Allah) in rows similar to the rows in Salat. When they fight in the way of Allah (Jihad), angels, with sharp spears, stand infront of them and behind them. When they stand in rows in Jihaad for Allah's sake, Allah shadows over them." Then he pointed out with his hand and said: "like the vultures shadow over their nests. They do not take to their heels in Battle". This narration has been supported by another Hadith (based upon a different chain of narrators), narrated by Hadrat Ka'b (Radialiahu 'Anhu), with the following addition: The people (i.e.Ummah) of Rasulullah (Sallallahu alaihi wa Sallam) praise (Allah) in all conditions; acknowledge Allah's Greatness on every height; and observe the Sun's movements so that they may offer their five Salats in time although they may do so on worthless material.

They cover the middle part of their body (i.e. from the navel till the knees) with the loin-cloth (similar to the kilt); and they perform Ablution (i.e. Wudu) in such a way as to wash the parts (cleaned in the Ablution or Wudu) from all sides."

THE CHARACTER OF RASUL (SALLALLAHU 'ALAIHI WA SALLAM)

Rasulullah (Sallallahu alaihi wa Sallam) was very graceful and he had a stately commanding stature, dark black eyes with a pleasant winning countenance. He was most handsome, bright faced and the most generous of men and it was as though the sunlight beamed in his face.

When A'isha (Radiallahu Anha) was asked to describe Rasulullah (SaJlallahu 'alaihi wa Sallam)'s mode of fife and conduct, she replied: "His Morals are the Quran."
His daily life was a true picture of the Quranic teachings, and an embodiment of all the virtues enunciated in the Quran. The record of his life at all its stages bears testimony to this.

SIMPLE HABITS

Rasulullah (Sallallahu alaihi wa Sallam)'s habits were simple yet he was elegant. This simplicity extended to all his habits: dressing, eating, drinking, sleeping and so on. He was above material and worldly temptations, so much so that at the time of his demise, he left no wealth nor property apart from a piece of armour (mortgaged to a Jew), a mattress of dried palm leaves and a water-skin. He had set his slaves free and distributed all that he possessed. He was most considerate and sensitive to the feelings of others, respectful to elders and kind to his inferiors. He would never allow his servant to be scolded. Anas (Radiallahu Anho), who served him for ten years said:
"Ten years I was with Rasulullah (Sallallahu alaihi wa Sallam) and he never as much as said fie to me."

He was very affectionate to his family and, loved children dearly. He would stop and pat their heads, and sometimes he even joined them in their innocent games.
Although he lived simply, he did not shun the good things. He relished tasty food, enjoyed the beauty of flowers, the fragrance of perfumes and was even fond of light jokes.
Rasulullah (Sallallahu alaihi wa Sallam) was a warm-hearted and faithful friend, and loved Hazrat Abu Bakr (Radiallahu Anho) with the close affection of a brother. He loved 'Ali (R.A.) (his cousin and son-in-law) and Zaid (R.A.), (his freed slave), with the love of a father. This freed slave in turn loved him so much and was so deeply attached to him that he preferred to stay on with him at Madinah rather than return home with his own father. After the death of Zaid (Radiallahu Anho), his son Usamah (Radiallahu Anho) was treated with the same favour and love which his father had received.
Rasulullah (Sallallahu alaihi wa Sallam) dearly loved Hadrat Uthman and Umar (Radiallahu Anhuma). He had a great regard for the Ansar

and openly acknowledged their valuable services to the cause of Islam. The strongest expression he made use of in his conversation was: "What has come to him? May his forehead become darkened with mud."
When asked to curse someone, he replied:
"I have not been sent to curse but as a mercy to mankind."
He visited the sick, followed any bier he saw, accepted invitation for dinner from anyone (even slaves), mended his own clothes, repaired his own shoes, and milked the goats. When shaking hands, he was never the first to withdraw his hand out of another's, nor would he turn away before the other had turned.

Rasulullah (Sallallahu alaihi wa Sallam) was the most faithful proctector of those under his protection, and the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence, and those who came near him loved him. Those who were asked to describe him would say:
"I have never seen his like either before or after."
He was very taciturn but he spoke with emphasis and deliberation and no one forgot what he said.
He was very courteous to everyone, and did not contradict what was said unless it opposed Islamic teachings, nor did he get angry with anyone for personal reasons. He paid equal regard to the poor and the rich. He claimed no distinction for himself, and lived amongst his friends as if he was a sincere companion and a devoted brother. When seated with his friends, he would occupy no special place. All his actions and movements were characterised by simplicity and humility.

CALMNESS AND SELF-POSSESSION

Rasulullah (Sallallahu alaihi wa Sallam) did not make hasty decisions. He made a decision after weighing the pros and cons carefully, and after having taken his companions into his confidence. After the matter was decided upon, he spared no effort in implementing it. His generosity extended not only towards his friends but also to his enemies. The longstanding animosity and atrocities perpetrated by the Makkans was rewarded not with revenge but with a general pardon (except for a few criminals) on the day of the conquest of Makkah. No less gracious was his forbearance of the mischief of Abdullah bin Ubayy, leader of the hypocrites in Madinah, and the tribes who had often been so hostile towards him and Islam.

RASUL (SALLALLAHU 'ALAIHI WA SALLAM)'S IMPLICIT FAITH IN ALLAH

The most striking point in the life of Rasulullah (Sallallahu alaihi wa Sallam) was his unswerving and implicit faith in Allah. He always endeavoured to be in communion with Him. This and prayer were the

basic sources of his strenghth. He never took up any work, major o
minor, without mentioning the name of Allah. In trouble and affliction, jo
and sorrow, he humbly acknowledged the Majesty and Power of Alla
the Beneficent, the Merciful.

Humble and meek to the highest degree, Rasulullah (Sallallahu alaihi w
Sallam), had the courage of the bravest man, and he had the convicti
that the hand of Almighty Allah would always protect him against t
enemy. Full of faith in Allah, he showed unflinching fortitude a
answerving steadfastness under the most trying circumstances. He w
always patient, calm, self-possessed content and happy in bo
prosperity and adversity. He and his family and companions often had
pass several days without food, and had to frequently conte
themselves with a handful of dates, but no word of complaint passed th
lips.

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THE DAILY ROUTINE

R&sulullah (Sallallahu alaihi wa Sallam) had a rigorous daily routine, a
began his day with the Fajr Salat, after which he received people who
he taught. Disputes were settled and justice administered; envo
received, and dispatches dictated.

Thereafter he would go to one of his wives, and do the necessa
chores, including visiting the market. After another short prayer, he wou
visit the ill and the poor, call in at the houses of friends, and then to t
Masjid for Zuhr Salat; After the Salat, he would partake of a meal (if the
was one,) and retire to his private apartment for some rest. Then
would go to the Masjid for the ' Asr Salat.

After this he would go to one of his wives and sit with them until the childr
claimed his time. Then he would lead the Maghrib Salat and thereafter ta
his supper. After supper, he would attend to his household affairs or spe
time in the company of his devoted followers and explain to them t
teachings of Islam.

He would lead the 'Isha Salat in the Masjid and then retire to his home
prayers in solitude and rest. He usually slept for only a few hours, ar
would awaken and pray the Tahajjud Salat and meditate and retire again
bed for a brief period until it was time for Fajr Salat. This was the humb
routine of Nabi (Sallallahu alaihi wa Sallam). His energy was extraordina
and he seldom complained of fatigue.

The greatness of purpose, meagreness of rescouces and the • astoundi
results which Rasulullah (Sallallahu alaihi wa Sallam) achieved in the bri
span of 23 years is truly astounding and bears testimony to the Divi
Power which assisted him throughout. The most amazing aspect
Rasuiullah (Sallallahu alaihi wa Sallam)'s life is that in spite of thes
astounding achievements he never claimed to be anything but mortal, ar
forcefully disclaimed any divinity for himself and warned his followers n
to do so either. He was entrusted with

the sacred task of propagating the Divinity of Allah, the Sole Creator, Sustainer, Master and Sovereign of the universe. This duty he performed in a manner that has not been surpassed in the history of mankind.

MAY ALLAH AND HIS ANGELS SHOWER THEIR ABUNDANT AND CHOICEST BLESSINGS ON HIM, HIS FAMILY AND COMPANIONS, FOR EVER AND EVER!

Questions:

1. Describe the character of Rasulullah (S.A.W.).

MIRACLES

^. SOME OF THE MIRACLES MENTIONED IN THE QUR'AN

(i) Mi'raj

Mi'raj (i.e. the Ascension to the heavens), alsfr known as Isra (i.e. the heavenly journey by night) is one of the most remarkable miracles. According to a number of historians it took place 18 months before the Hijrah. The Quran mentions it in the following words:

> "Praise be to Him who carried his servant by night from the sacred Masjid to the Farthest Masjid (i.e. the Masjid al-Aqsa) whose precincts We have blessed, that We might show him some of Our signs for He is the Hearer and the Seer." (17:1)

At another place, the Qur'an says:

> "While he was in the highest part of the horizon; then he approached and came closer; and was at a distance of but two bow-lengths or (even) nearer; so did (Allah) convey the inspiration to His Servant -(conveyed) what He (meant) to convey." (53:8-10)

(ii) Splitting of the Moon into Two Pieces:

Once, the nan-believers of Makkah asked Rasulullah (Sallallahu alaihi wa Sallam) to show them a sign regarding his Nabuwaat. Rasulullah (Sallallahu alaihi wa Sallam) pointed his finger towards the moon and it split into two pieces. The Quran describes it thus:-

> "The Hour of (Judgement) is nigh, and the moon is cleft asunder. But if they see a sign, they turn away, and say, This is (but) transient magic." (54:1,2,)

(iii) The Qur'an as a Miracle:

The Qur'an has declared at a number of places that it is itself a miracl
Allah says:

> "And you (i.e. Nabi Sallallahu alaihi wa Sallam) were not (able) to recite a Book before this, nor are thou (able) to transcribe it with your right hand and in that case, indeed, would the talkers of vanities have doubted. Nay, here are signs self-evident in the hearts of those endowed with knowledge, and none but the unjust reject Our signs. Yet they say: Why ate not signs sent down to him from his Rabb?"

Say: 'The signs are indeed with Allah; and I am indeed a clear Warner".
(29:48-50)

(iv) Other Miracles and Prophecies Mentioned in the Qur'an;

We have only given a few important miracles which are mentioned in t
Qur'an.

(1) The prophecy about the victory of the Roman Empire over the Persia
(Chapter 30, verses 1-6).
(2) Flights of Birds over Abraha's (Abyssinian's) army who struck them wi
stones of baked clay, (Chapter 105, verse 1-5).
(3) "Sharah Sadr" or "The expansion of the chest" of Rasulullah (Sallalla
alaihi wa Sallam) in order to enlighten it. (Chapter 94 verses 1-4).
(4) Exposition of the conspiracy of the Quraish to murder Rasulull
(Sallallahu alaihi wa Sallam) at the time of his migration to Madina
(Chapters, verse30).
(5) Rasulullah (Sallallahu alaihi wa Sallam) seeing (in a dream) the number
non-believers much less than their actual number on the occasion of t
Battle of Badr, (Chapter 8, verse 44).
(6) Muslims saw the number of non-believers much less than their act
number during the Battle of Badr, (Chapter 8, verse 45).
(7) The non-believers saw twice the number of Muslims than their act
number, viz. Chapter 3, verse 13.
(8) Coming down of angels during various battles, (Chapter 3, Verses 1
125; Chapter 8, verse 9)
(9) Coming down of rain before the Battle of Badr to quench t
Muslims'thirst, (Chapter 8, verse 11).
(10) Due to throwing of gravel by Rasulullah (Sallallahu alaihi wa Salla
the non-believers were defeated, (Chapter 8, verse 17.)
(11) The great dust-storm during the battle of the Trench due to which t
forces of non-believers lost heart and fled, (Chapter 33, verse 9.)
(12) Allah's help, due to which the enemies were defeated, in the Battle

of Hunain, (Chapter 9, verse 25).
(13) ExpositionjDf the conspiracy of Banu Nadir, (Chapter 5, verse 12.)
(14) Promise or Khilafat" (i.e. inheritance of the land)
(Chapter 24, verse 55.) The promise was totally fulfilled during the period of the pious Caliphs.
(15) Promise of victory over the non-believers of Makkah and the fall of Makkeh at the hands of the Muslims, (Chapter 28, verse 85; Chapter 61, verse 13; Chapter 48, verse 27; Chapter 48, verse 1.) (16) Prophecy of the sad demise of Rasulullah (S.A.W.), (Chapter 110, verse 1-3.)

2. SOME OF THE MIRACLES MENTIONED IN THE BOOKS OF AHADITH

1. As already described in the book, the miracle of "Shaqq-al-Sadr", the opening of the chest, occurred during the life of Rasulullah (Sallallahu alaihi wa Sallam):
2. 'Ali'bin Abu Talib (R.A.) said: "Once when I was with Rasulullah (Sallallahu alaihi wa Sallam) in Makkah and we went out into one of its districts in the neighbourhood, not a mountain or tree which he passed by failed to say, "Peace be upon you, Rasul of Allah." (Tirmidhi and Darimi)
3. Abu Huraira (R.A.) narrated that Abu Jahl said, "Does Muhammad rub his face in the dust among you?" and when he was told that he did, he said: "I swear by al-Lat and al-'Uzza that if I see him do that I will tramp on his neck." He then came to Nabi (Sallallahu alaihi wa Sallam) while he was praying, with the purpose of carrying out his threat, but all of a sudden he was found sitting on his heels and warding-off something with his hands. When asked what the matter was with him he replied, "Between him and me there is a trench of fire, something which causes terror, and has wings." Allah's Messenger (Sallallahu alaihi wa Sallam) said, "If he had come near me the angels would have snatched him limb by limb."(Muslim)

4. Anas (R.A.) said that on the night when Rasulullah (Sallallahu alaihi wa Sallam) was taken up to heaven, al-Buraq was brought to him bridled and saddled, but it proved refractory, so Jibraeel (A.S.) said to it, "Is it to Muhammad you are doing this? No one more honourable in Allah's sight than he has mounted you." It then poured with sweat (Timidhi).

5. Buraida (R.A.) reported Rasulullah (S.A.W.) as saying, "When I came to Jerusalem, Jibraeel made a sign with his finger, making with it a hole in the stone, and tied al-Buraq to it." (Timidhi)

6. Bahaqie in the "Dalail-ul-Nabuwat" has a tradition that when Rasulullah (S.A.W.) besieged Khaiber and the war was going on with

some of their forts, a certain man came and accepted Islam. The ma
tended the grazing of the Khaiber goats. He said to RasuUlah's (S.A.W
"O Rasulullah what shall I do with these goats?" Rasulullah (Sallalla
alaihi wa Sallam) said "Pelt pebbles upon their mouths, Allah will satisfy t
charge and will send all the goats to their respective houses." The mari c
accordingly and the goats went to their own houses.

7. Tibrani has a tradition that the Quraish infidels had put 360 idols w
feet firmly fixed with lead around the Kabah. When Rasulullah (Sallalla
alaihi wa Sallam) entered the sanctuary after the conquest of Makkah
had a stick in his hand with which he began to point towards the ido
repeating the verse. 'The truth has arrived and falsehood disappeare
Whichever idol's face he pointed to with the stick, it fell on its back and t
one to whose back he pointed to, it fell prostrate. None of the idols we
spared.

8. In Muslim is a tradition of Ibn-i-Abbas (R.A.) that on the day of Badr
Muslim was running after an infidel. He heard the crack of a whip and t
voice of a horseman saying "Be quick, Haizoom"; the infidel fell flat befo
him and broke his nose and mouth by the smack of the whip, and th
whole area became green. The Muslim was a Nestorian who related t
occurrence before Rasulullah (Sallallahu alaihi wa Sallam) who told hi
that he was right, and that the man was the angel of help from the th
heaven. (Haizoom is the name of the angel's horse.)

9. Sa'd b. Abi Waqqas (R.A.) said that at the battle of Uhud he saw t
men in white clothing whom he had never seen before or since fighting
violently as possible on the right and left of Allah's Rasul. They we
Jibra'eel and Mikaa'eel (A.S.) (Bukhari and Muslim).

10. Jabir (R.A.) said that on the day of al-Hudaibiya the people we
thirsty and Allah's Rasul (SAW) had in front of him a water-vessel fr
which he performed ablution. The people came forward and told him th
had no water for ablution nor for drinking except what was in his vess
Rasulullah (Sallallahu alaihi wa Sallam) put his hand into the vessel; and t
water began to pour forth between his fingers like springs. Jabir (R.A.) sa
that they drank and performed ablution. When he was asked how many th
were he replied that if they had been a hundred thousand it would ha
been sufficient for them, adding that they numbered fifteen hundre
(Bukhari and Muslim)

11. Bazar has a tradition of Buraida that an Arab demanded a miracle fro
Rasulullah (Sallallahu alaihi wa Sallam) who told him to go and call the tr
standing in front, conveying to it Rasulullah (Sallallahu alaihi wa Sallam
Salaams. The Arab did as he was told and the tree (ripping up the ea
and tearing up its root) came in a hurry to him and said, "Peace be on Th
Rasulullah!" The Arab then asked him to tell it

to go back into its own place, and Rasulullah (Sallallahu alaihi wa Sallam) ordered it accordingly, and it went back to its own site putting its roots into the earth and standing as before. The Arab became a Muslim and asked Rasulullah (Sallallahu alaihi wa Sallam) to allow him to worship him. He replied that if he allowed any one to worship any body he would order the woman to worship her husband.

12. Jabir (Rad.A.) reported that a Jewess from among the inhabitants of Khaibar mixed poison with roasted mutton and then gave it as a present to Rasulullah (S.A.W.) (on a feast arranged for him by her). Rasulullah (S.A.W.) took a (cooked) arm and ate (a little) therefrom, and a party of his companions also ate with him. Rasulullah (S.A.W.) said, "RaJse up your hands". Then he sent for the Jewess, and asked, "Have you poisoned this mutton?" She replied, "Who has informed you?" He (Rasulullah Sallallahu alaihi wa Sallam) said, This (cooked) arm in my hand informed me." "Yes", she said, "I (did it) to know if you are a Rasul for then it will never injure you; and if you are not a Rasul, we will be secured from you." Then Rasulullah (Sallallahu alaihi wa Sallam) pardoned her and did not meet out any punishment to her. However, the death penalty was laid when one of his Companions who partook of the mutton died.

13. Abu Huraira (R.A.) said: I brought Rasulullah (Sallallahu alaihi wa Sallam) some dates saying, "Ask Allah for a blessing on them, Rasulullah (S.A.W.)," He took them, prayed that I might have a blessing on them and said, Take them and put them in your provision bag; and as often as you wish to take any, put them in your hand and take them, but do not scatter them" I carried a number of camel loads of those dates in Allah's path, eating of them and giving others something to eat. It never left my side until the day 'Uthman (R.A.) was killed, for then the bag was cut away. (Tirmidhi)

14. Bahaqie and Ibn Addi have a tradition of Saad Maula Abi Bakr and other Sahabees that they said, We were on journey with Rasulullah (Sallallahu alaihi wa Sallam) and we stopped at a place where there was no water. The people were uneasy and they informed Rasulullah (Sallallahu alaihi wa Sallam) of the matter. A small horned goat in the meantime came and was milked by Rasulullah (Sallallahu alaihi wa Sallam). He drew her milk and drank to his fill and then gave us all to drink to our satisfaction. He then told Rafia to keep the goat for the whole night, but that he did not think the goat could be so detained. Rafia tied her up and went to sleep but at night when his eyes opened he saw she was not therv and he reported the matter to Rasulullah (Sallallahu alaihi wa Sal!am) who said, "she has been taken away by Him who sent her, i.e., Allah.

15. Jabir (R.A.) said: When Rasulullah (Sallallahu alaihi wa Sallam) preached he leaned against the trunk of a palm-tree which was one of

the pillars of the masjid. When the pulpit was made for him and he went u
on it, the palm-tree beside which he had preached cried till it almost spl
Rasulullah (Sallallahu alaihi wa Sallam) therefore descended, took it ar
embraced it, and it began to moan like a baby who is being calmed dow
till it became quiet. He then said "It wept for the mention of Allah which
had been accustomed to hear". (Bukhari)

16. Abdul 'Ala quoted Samura b. Jundub as follows: We were wi
Rasulullah (Sallallahu aTaihi wa Sallam) and were taking turns out of a larg
bowl from morning till night; ten getting up and ten sitting down. He wa
asked from what it was being replenished and replied, "What are yo
wondering at?"
"It was being replenished only from here," pointing with his hand to the sk
(Timidhi and Darimi).

17. Jabir (R.A.) said that a man came to Allah's Rasul asking him for foo
and he gave him half a camel-load of barley. The man, his wife and the
guests kept on eating of it till he measured it, and then it came to an en
He went to Rasulullah (Sallallahu alaihi wa Sallam) who said to him, "If yo
had not measured it you would have eaten of it and it would have remaine
for you." (Muslim)

18. In Sahihain is a tradition of Umran-bin-Huseen that on a journey th
people complained of thirst before Rasulullah (Sallallahu alaihi wa Sallam
who got down and called Ali (R.A.) and another man and ordered them t
go and fetch some water. They went out and met a women who had tw
large leather bottles of water. They brought her with the water to Rasululla
(Sallallahu alaihi wa Saljam) who sent for a pot and opening the mouths o
both the bottles, poured water into the pot and called out to the people t
come and drink. Umran says that forty thirsty men drank to their fill and a
the vessels and leather bottles that they had with them were filled and b
Allah the leather bottles of the woman appeared more filled up and swolle
then before.

19. Bahaqie and Tibrani have a tradition of Abu Ayub Ansari (R.A.) wh
prepared a feast for Rasulullah (Sallallahu alaihi wa Sallam) and Abu Bak
(R.A.) only. Rasulullah (Sallallahu alaihi wa Sallam) said "send for thirt
more respectable men of the Nestorians", they were sent for, ate there, an
still food was left over. He then ordered fifty more men to be invited an
they also were called, ate and there was still food left. He then ordered 7
more men to be called, they were invited, ate and there still remained foo
Abu Ayub (R.A.) says that all ate to their fill and became Muslims and swor
allegiance to Rasulullah, (Sallallahu alaihi wa Sailam) and that 130 men at
from the feast prepared that day, 150 having been mentioned already and 3
more This took place at about the beginning of the Hijrat when Rasululla
(Sallallahu alaihi wa Sallam) and Abu Bakr (R.A.) were guests of Abu Ayu
(R.A) and when all the Nestorian^-iad not become Muslims yet.

20. Ibn al-Munkadir said that Safina, Rasululiah (Sallallahu alaihi wa Sallam)'s messenger, missed the army in the land of the Byzantines, (or was taken prisoner,) and went in flight in search of the Muslim army. He met a lion and said, "Abul Harith, I am the messenger of Rasulullah (Sallallahu alaihi wa Sallam), and such and such had happened to me." the lion came forward wagging its tail and stood beside him and as often as it heard a sound it rushed towards it. It then went forward walking at his side till he reached the army, (Sharh as-sunna.)

21. Jabir b. Samura reported Allah's Rasul as saying, "I know a stone in Makkah which used to give me a salutation before I received my commission, and indeed I know it now". (Muslim)

22. Jabir (R.A.) said that he heard Rasulullah (Sallallahu alaihi wa Sallam) saying, When the Quraish accused me of falsehood I stood up in al-Hijr, then Allah displayed Jerusalem in front of me, and I informed them of its distinguishing marks while I was looking at it." (Bukhari and Muslim)

Questions:

1. Write about any ten Miracles of Rasulullah (S.A.W.).

Rasulullah (S.A.W.)'s Children

Khadija, (R.A.) the first wife of Rasulullah (S.A.W.) gave birth to his son Al-Qasim, after whose name Rasulullah (S.A.W.) was called Abul Qasim, that is, father of Qasim. He died in infancy. Thereafter she bore Rasul (S.A.W.) four daughters, Zaynab, Ruqaiyah, Umm Kulthum and Fatima (R.A.). One more son named 'Abdullah was also born to her. Abdullah was surnamed as Tayyab and Tahir according to Ibn al-Qayyim, but there are others who regard the three as separate sons of Rasulullah (S.A.W.). All these sons and daughters of Rasulullah (S.A.W.) were born to Khadija (R.A.)
Fatimah was held dearest by Rasul (S.A.W.) amongst his children. He once said about her: "She would be the leader of women in Paradise." and also "Fatima is a part of me and whoso offends her offends me". After Rasul (S.A.W.)'s death, she was the first of his family members to bid farewell to this world

Mariyah the Copt was the mother of Ibrahim, another son of Rasulullah (S.A.W.). He also d'ed in infancy. In his deep sorrow over the child's death he said, "The eyes weep and the heart grieves, but we say nothing that displeases Allah and we are grieved over being separated from you, Ibrahim "
There was a solar eclipse on the aay Ibrahim died. Some of the companions attributed the eclipse tc Ibrahim's death, but Rasul (S.A.W.) corrected them in a speech -wherein he said, 'The sun and the

moon are two of the signs of Allah; they are not eclipsed on account o
anyone's death."

Zaynab (R.A.) was married to Abul 'As b. Rab'i, a nephew of Khadij
(R.A.), and had two children, a son named 'Ali and a daughter whos
name was Umamah:

Ruqaiyah (R.A.) another daughter of Rasullah (S.A.W.), was betrothed t
'pthman (R.A.) whom she bore a son named Abdullah. Ruqaiyah died whi
Rasulullah (S.A.W.) was at Badr and Uthman (R.A.) was left Behind to loo
after her.

Umm Kulthum, sister of Ruqaiyah, was then unitetl in marriage wi
Uthman (R.A.) whence he came to be known as Dhun Nurayn, ("th
possessor of two lights)."
Fatimah was joined in wedlock with Ali (R.A.), the son of Abu Talib an
cousin of Rasulullah (S.A.W.). Their elder son was Hasen by whose nam
Ali (R.A.) acquired the title of Abul Hasan and the younger one wa
Husain. Both of them were dear to the Rasul (S.A.W.)'s heart and we
praised by him in these words; "The two are my sweet-smelling blossom
in the world." On another occasion he said about them, "These two wou
be the leaders of the youth in Paradise."

Allah blessed Hasan and Husain with a progeny as numerous as the sta
in the firmament and made them serve Islam and its followers. Gre
leaders and scholars and heavenly-minded saints were born amongst the
who raised the banner of revolt against every corruption and iniquity an
restored the health of the soul of the Muslims. 'Ali (R.A.) and Fatima (R.A
had two daughters, Zaynab and Umm Kulthum. The first was married to h
cousin, 'Abdullah b. J'afar, who was regarded as one of the most generou
persons in Arabia. Zaynab bore two sons, Ati and Aun to Abdullah. Um
Kulthum was given in marriage to Umar b. al-Khattab whom she bore a so
named Zayd. All the sons and daughters of Rasulullah (S.A.W.) exce
Fatimah (R.A.), died during his lifetime. Fatimah (R.A.) passed away s
months after the demise of Rasulullah (S.A.W.).

THE WIVES OF RASUL (SALLALLAHU ALAIHI WA SALLAM)

NAME :	YEAR OF MARRIAGE
1. KHADIJAH (RADIALLAHU ANHA)	15 YEARS BEFORE NABUWAAT PROCLAMATION
2. SAUDA (RADIALLAHU ANHU)	10TH YEAR OF NABUWAAT
3. A'ISHA (RADIALLAHU ANHA)	10TH YEAR OF NABUWAAT
4. HAFSA (RADIALLAHU ANHA)	3 A.H.
5. ZAINAB (RADIALLAHU ANHA)	3 A.H.
6. UMME SALMA (RADIALLAHU ANHA)	4 A.H.
7. ZAINAB (RADIALLAHU ANHA) COUSIN OF RASUL (SALLALLAHU ALAIHI WA SALLAM)	5 A.H.
8. JUWAIRIYA (RADIALLAHU ANHA)	5 A.H.
9. *UMME* HABIBA (RADIALLAHU ANHA)	7 A.H.
10.SAFIYAH (RADIALLAHU ANHA)	7 A.H.
11.MAIMOONA (RADIALLAHU ANHA)	7 A.H.

KHULAFA-E-RASHIDIN THE RIGHTLY GUIDED CALIPHS

1. HADRAT ABU BAKR (RADIALLAHU ANHO)

11 A.H.

2. HADRAT UMAR (RADIALLAHU ANHO)

13 A.H

3. HADRAT UTHMAN (RADIALLAHU ANHO)

23 A.H

4. HADRAT ALI (RADIALLAHU ANHO)

OMMAYYAD SOVEREIGNS OF DAMASCUS

1. MU'AWIYAH .
2. YEZID
3. MU'AWIYAH II
4. MARWAN I
5. ABDUL MALIK
6. WALID 1
7. SULAIMAN
8. UMAR BIN ABDUL AZ2IZ

41 A.H.
61 A.H.
64 A.H.
65 A.H.
65 A.H.

ABBASID CALIPHS OF BAGHDAD

FROM 132 A.H. TO 640 A.H. MOST FAMOUS: HARUN AR-RASHID

170 A.H. TO 193 A.H.

FATIMIDE CALIPHS OF EGYPT

EG. AL-MAHDI, OBAIDULLAH 296 A.H.

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SOME IMPORTANT EVENTS IN THE LIFE OF RASUL (SALLALLAHU ALAIHI WA SALLAM)

DATE

545 C.E.
570 C.E.
H.
575-576 C.E
H.
576 C.E. 578
C.E.
582 C.E.
595 C.E.
605 C.E.
609 C.E.
614 C.E.
615 C.E.
616-617 C.E.
619 C.E.
620 C.E.
621 C.E.
621 C.E.
622 C.E.
1 A.H.
2 A.H.
3 A.H.
4 A.H.
5 A.H.

EVENT

BIRTH OF ABDULLAH (FATHER OF RASUL) (SALLALLAHU ALAIHI WA SALLAM).
BIRTH OF RASUL (SALLALLAHU ALAIHI WA SALLAM),
ABRAHA ATTEMPTS TO INVADE MAKKAH.
DEATH OF AMINAH, MOTHER OF RASUL (SALLALLAHU ALAIHI WA SALLAM).
ABDUL MUTTALIB TAKES CHARGE OF RASUL (SALLALLAHU ALAIHI WA SALLAM).
DEATH OF ABDUL MUTTALIB, AND ABU TALIB TAKES OVER GUARDIANSHIP OF RASUL (SALLALLAHU ALAIHI WA SALLAM).
RASUL (SALLALLAHU ALAIHI WA SALLAM) ACCOMPANIES ABU TALIB TO SYRIA.
RASUL (SALLALLAHU ALAIHI WA SALLAM) GOES TO SYRIA IN CHARGE OF HADRAT KHADIJAH (RADIALLAHU ANHA)'S CARAVAN AND LATER MARRIES HER .
KA'BAH REBUILT.
FIRST REVELATION RECEIVED.
FIRST MIGRATION TO ABYSSINIA.
SECOND MIGRATION TO ABYSSINIA AND CONVERSION OF HAMZAH AND UMAR (RADIALLAHU ANHUMA).
BOYCOTT OF HASHIMITE TRIBE.
BOYCOTT LIFTED.
DEATH OF ABU TALIB. TRIP TO TA'IF.
FIRST PLEDGE OF AQABAH.
ISLAM SPREADS WITHIN MADINAH.
MI'RAJ.
HIJRAH.
PLEDGE WITH JEWS, QIBLAH CHANGED, FIVE DAILY SALAT FIXED. FAST OF RAMADAN INSTITUTED.
BATTLE OF BADR.
BATTLE OF UHUD.
MASSACRE OF BIR MA'UNAH.
BATTLE OF KHANDAQ (TRENCH).

M ' :
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6 A.H.	TREATY OF HUDAIBIYAH.
7 A.H.	EXPEDITION OF KHAIBAR. RASUL (SALLALLAHU ALAIHI WA SALLAM) PERFORMS UMRAH. BATTLE
8 A.H.	OF MUTTAH. CONQUEST OF MAKKAH-BATTLE OF HUNAIN. BIRTH OF IBRAHIM (RADIALLAHU ANHO) SON OF RASUL (SALLALLAHU ALAIHI WA SALLAM
9 A.H.	YEAR OF DEPUTATIONS. THE FAREWELL
10A.H	PILGRJMAGE. RASUL (SALLALLAHU ALAIHI WA
. 11	SALLAM) PASSES AWAY.

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Genealogical Table of Rasulallah (Sallallahu alaihl wa Sallam)

QURAISH (Fihr bin Malik)

I I I I I

Harith Mahatib Ghalib Tern Khalj

(born 241 A.D.)

Luwaiy (born 274 A.D.)

'Ad! — 'Adi - Karb (born 307 A.D.)

(Ancestor of I

Hadrat 'Umar (R.A.) Murrah (born 340 A.D.)

Hadrat Abu Bakr (R.A.)

Taim (Ancestor of

Kalib (born 373 A.D.)

Qusaiy (born 400 A.D.)

I I 'Abd

'Abd 'Uzza Dar 'Abd Manaf

(born 430 A.O.)

Mutallib Hashlm 'Abd Shams Naufal

(died 520 A.D.) (464-506 A.D.) |

I Umayyah

/'Abdul Muttalib |

(Shaibah 497-570 A.D.) Harb

Abu Sufyan

Mu'awiyah

I I

Zubair Abu Lahb 'Abbas Abu Talib'Abdullah

(545-570 A.D.)

Harith Hamzah

HADRAT MUHAMMAD
(SALLALLAHU ALAIHI WA SALLAM)
(born 570 A.D.)

FAMILY TREE OF RASUL
(SALLALLAHU ALAIHI WA SALLAM)

BANU, HASHIM

BANU ZUH

ABDUL MUTTALIB

ABBAS
h HARITH
- ZUBAIR
- HAMZA
- ZARAAR
- MUGEERA
- ABDUL QAAB
- ABU LAHAB
- ABU TALIB
-- ABDULLAH ——

WAHB BIN ABD-M

•AMINAH

MARRIAGE

NABI MUHAMMAD
(SALLALLAHU ALAIHI WA SALLAM)

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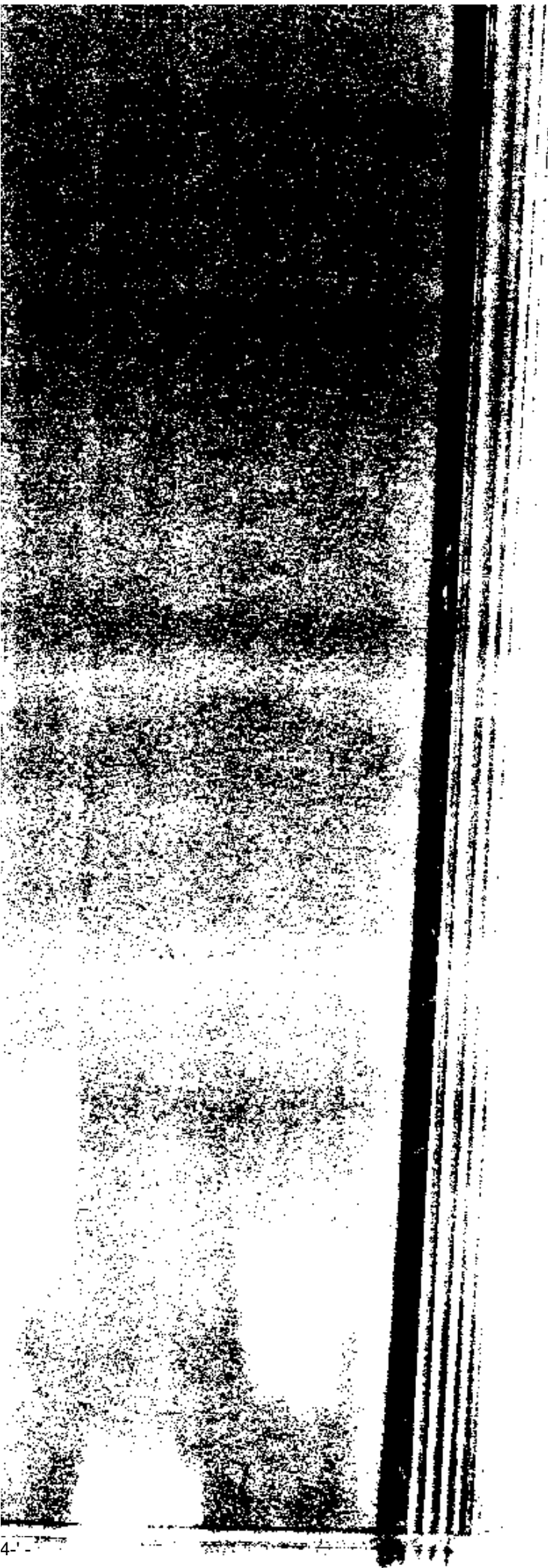
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